# HOW TO TEACH SENIORS

ERWIN L. SHAVER

JUL 7 1955

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# How To Teach Seniors

# How to Teach Seniors

## A Discussion of Materials and Methods to be Used in Leading Church-School Seniors in the Christian Way of Life

ERWIN L. SHAVER
Secretary of Leadership Training
Congregational Education Society

A text-book in the Standard Leadership Training Curriculum outlined and approved by the International Council of Religious Education

SPECIALIZATION SERIES

11971
The Evangelical
School of Theology

*Printed for*
THE TEACHER TRAINING PUBLISHING ASSOCIATION
*by*
THE PILGRIM PRESS
BOSTON CHICAGO

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PRINTED IN THE UNITED STATES OF AMERICA

UNITED THEOLOGICAL SEMINARY

To

MATTIE MCDERMID CONE

MY SUNDAY SCHOOL TEACHER DURING MY SENIOR YEARS, THE SPIRIT OF WHOSE LIFE AND TEACHING EXEMPLIFIES THE PRINCIPLES HEREIN EXPRESSED, THIS BOOK IS GRATEFULLY AND AFFECTIONATELY DEDICATED BY

*One of Her Boys*

JUL 7 1955

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# EDITOR'S INTRODUCTION

IN THE field of leadership training the International Council of Religious Education represents the cooperation of a large number of evangelical denominations and of state councils in an effort to prepare teachers and leaders more adequately for the responsibilities of Christian teaching. Among the objectives in leadership training adopted by the International Council are the following: (1) That the teachers and leaders in our church schools shall be as well prepared, grade for grade, as are the teachers in the public school; (2) that the minimum training required of teachers shall be at least that represented by a Standard Leadership Diploma.

The Standard Leadership Training Curriculum, as planned by the International Council, is organized on the basis of subject units of not less than ten lessons each. A minimum of twelve units is necessary to secure the Standard Leadership Diploma. Of the twelve units, nine are required and three are elective. Of the nine required units six are general units and three are specialization units. Specialization depends upon the department of the church school in which the teacher or leader is engaged in service.

*How to Teach Seniors* is in the field of Senior Department specialization. Senior materials and methods is one of three required specialization units for this department, and this textbook has been prepared in fulfillment of the requirements for this subject.

The textbooks of the Specialization Series are prepared under the supervision of the Editorial and Educational Committee representing the denominations that cooperate in the Teacher Training Publishing Association. Editors, educational secretaries, and publishers of these denominations, through this medium of cooperation, produce the textbooks of the Specialization Series for common use in the various denominational and interdenominational agencies of training. Textbook writers are chosen on the basis of experience and training in the field of specialized service of which the respective textbooks treat. The author of *How to Teach Seniors* is thoroughly prepared, both from the standpoint of academic training and from practical experience, for creative work in the general field of adolescence. The manuscript, before publication, has been thoroughly tested through use by the author, and by others, in Standard Training Schools. It is confidently believed that the book constitutes a constructive contribution to the subject of which it treats. It will be found to be adapted not only for use as a textbook in the Standard Leadership Training Curriculum but also for general reading and reference.

For the Teacher Training Publishing Association,

WADE CRAWFORD BARCLAY,
*Chairman, Editorial and Educational Committee.*

Chicago, Illinois
April, 1927

# AUTHOR'S INTRODUCTION

THIS volume is planned as a specialization text in the Standard Leadership Training Curriculum for leaders of Seniors in our church schools to help them in the use of appropriate materials and methods. Any leader of youth, however, will find the principles, programs and processes herein outlined suggestive for meeting the religious education problems of adolescents, both older and younger.

An examination of the table of contents will reveal two complementary approaches to the religious education process. The first half of the book treats of religious development from the standpoint of the materials (experiences) which constitute the curriculum. After a general chapter on "The Christian Education Program," there follow four chapters, each of which treats of one particular type of experience, and then a treatment of ideal and available courses. The second half of the book takes up religious development from the standpoint of method, tracing in a general way the successive steps which the teacher follows, and closes with a chapter on the leader's responsibilities and privileges. If at certain points there should appear to be a repetition of ideas, the student is reminded that the interdependence of materials and teaching methods revealed by modern educational study makes this necessary.

Throughout the book the author has endeavored to adhere to a high standard of religious education theory.

At the same time, he has sought to give many concrete and practical suggestions by which any teacher who is willing to pay the price may profit. This dual aim of sound theory and practicability has not made the task easy, particularly at a time when there is so much confusion in educational viewpoints and practices. If, however, the book will help to bridge the gap between the old and the new and encourage leaders to face their work with an open mind and a victorious faith, the effort will have been well repaid.

A few suggestions follow for the guidance of the leader of classes using the book as a text.

1. In order to keep the course from becoming bookish and thereby disregarding the very principles which it seeks to have the class discover, the class discussion should be based as much upon the reports which are suggested at the close of each chapter as upon the text material of the author. These have been given, not to be assigned and introduced as possible supplementary material, but as parallel work to give clarity and enrichment to the principles discussed by the author. The use of these reports, assigned to individuals or committees, and, if feasible, some of the questions and references also, should help to make the course more of a first-hand experience than a mere discussion of the text materials. Leaders who are interested in this project approach to the conduct of a training class will be greatly helped by the method and materials to be found in the author's *plan-book* for training leaders of youth, entitled *Teaching Adolescents in the Church School* (Doran).

2. There are a number of helpful books which treat of the problems of the religious education of youth

which may be used as reference material by the leader and the class. Since these vary somewhat from each other and from the present text, both in general educational viewpoint and in certain specific recommendations, it would be well to give opportunity in the class discussion for a consideration of their several suggestions. Among these are Harris—*Leaders of Youth* (Methodist Book Concern), Maus—*Teaching the Youth of the Church* (Doran), Mayer—*The Church's Program for Young People* (The Century Company), Richardson—*The Religious Education of Adolescents* (Abingdon Press) and Thompson—*Handbook for Workers with Young People* (Abingdon Press).

3. In classes which meet for but ten sessions, certain combinations of chapters may be made in planning the course, such as taking IV and V together, or VII and VIII, or XI and XII. Some groups may find it convenient to take the examination at a special hour or work it out at home, in which case, one more session will be available.

4. The various types of examinations which form the major portion of Chapter XII are to be viewed as merely suggestive and a source of help to the leader in formulating his own tests. He may wish to combine portions from several of the types; he may add questions of his own; he may take others from the list at the close of each chapter. In some cases, he may have the examination or some portion of it consist of daily assignments of reports or questions. In particular, his attention is called to the value of the practical type of examination suggested under III, IV and V in Chapter XII.

The author gratefully recognizes his indebtedness to

his own teachers, to co-workers in the field of religious education, to editors and publishers, to many friends, to a great number of leaders of youth, and to the students in his training classes, all of whom have made some contribution to the preparation of this volume.

ERWIN L. SHAVER.

Boston, Mass.
April 1, 1927

## Chapter I

# THE CHRISTIAN EDUCATION PROGRAM

THE particular group of young people of which we are to treat in this book are those known to religious educators as Seniors. Their ages are approximately fifteen, sixteen and seventeen. In the public educational system they are usually found to be enrolled in a Senior high school. In the home they are taking a definite stand for independence, which may be manifest either in a state of rebellion or in a friendly loyalty to a family democracy, as the parents' wisdom may determine. Many of this age—too many, in fact—have left school and play and are found in the office, the shop and the factory.

These facts, as well as many others which it is not the purpose of this volume to discuss, lead us to see the critical nature of this period for Christian Education.[1] "The plasticity of this age offers a marvelous opportunity to enlist the best mental power and inventiveness of the more highly gifted boys and girls in the search for practical methods of immediately realizing the kingdom of God on earth; and to develop in the great average majority a passionate desire to serve God and their brothers and sisters, which will overcome that inertia of selfishness which has so often

[1]It is assumed that a student of this course has already taken or will take, the unit in the training course on the Senior pupil.

blocked the efforts of those who see the Way and could show it to the rest if these would only follow."[1]

Every Christian teacher and leader of Seniors who is worthy the calling cherishes fond hopes for his young friends on this threshold of opportunity. We want them to be successful, to find a place for the joyous expression of the "gift of God" which is in them, to make their contribution to the welfare of society, and to be "captains of their souls." It appears that in them we long to see brought to more complete fulfillment the work which we once began with eager anticipation, but have been unable to finish. They are our own selves reincarnate.

But it is easier thus to dream for them than to bring the dream to pass. How can we teach them so that they will be truly ready to take up the work which we lay down? What shall be our program of Christian education for this period? What materials shall we use and what methods shall we pursue to guarantee success? This is our problem and the one which this book attempts to solve.

## Past Religious Education Emphases

The ultimate goal of Christian education has always been the same—to produce disciples worthy of the name of Christian. The various methods of arriving at this goal, however, have differed. Each period of church history has had its peculiar emphasis in the process of making Christians. Beginning with the fervent conversions at Pentecost and continuing down

[1]Moxcey, Mary E.—*The Psychology of Middle Adolescence*, p. 191.

to the present time, we have had waves of appeal to the emotional or feeling side of human nature to change the individual from a state of antagonism or indifference into positive acceptance. This appeal has been used with the young person as well as with the older.

Another approach which has been made to the process has been that of instruction. The early catechetical and catechumenal schools have reappeared in changing form but with essentially the same aim since the church began. Sometimes they have paralleled the emotional appeal; sometimes they have exercised their greatest influence when it has waned.

Our times have witnessed a shift of emphasis in this respect. In the years immediately past, we thought we could discover several psychological periods when religious awakening was natural to adolescents. According to the studies of a generation ago, the Senior age was one of these normal times. More recent studies, however, lead us to believe that these conversions were the result of social expectation. This position is confirmed by the fact that children are now joining the church and professing religion at a much earlier period. What we develop in the way of a religious experience seems to be determined by what we want to secure and when we want to secure it. The intense emotional crises of Senior years are not now so prominent as a few years previous.

One reason for this, among others, is the present day emphasis in religious education upon the efficacy of instruction. The appeal is no longer to the emotions, but to the intellect. Revival services are not held for young people; they are instructed. They are taught

"lessons"; that is, the assumption is that the young person has learned to *be* a Christian when he knows *about* Christianity and has intellectually assented to its truths. This instruction emphasis has its evidences in the form of well-arranged and well-bound textbooks, of new buildings where the classroom has superseded the prayer-meeting room and the mourners' bench, and of the recent institution, the week-day *school* of religion.

### A New Emphasis upon Complete Experience

There is a growing number of leaders, however, who are not satisfied with this present dependence upon the instruction process as the almost exclusive approach to the religious education program. They say that such a religious experience lacks vitality as clearly as did the dependence upon the emotional appeal. Each of these approaches, they say, touches but a single phase of the individual's life. Psychology and educational method tell us that the learner is a unitary organism in which physical activity as well as emotion and intellect must be recognized, if he is to be properly trained in the way of life. Hence, a truly educative religious experience must reach all these phases, if effective and permanent results are to be obtained.

The coming curriculum of religious education, therefore, is to be based upon complete religious experiences, not experiences of emotion solely, nor of instruction solely, but those in which emotions and intellect are appealed to and, in addition, the physical body is affected and new ways of action are brought about. emphasis:

"The question is sharply raised whether it is possible to teach morality and religion apart from the actual situations in which one is called upon to live his life morally and religiously. From the point of view of the present discussion the answer is an emphatic negative. If morality and religion are to be taught effectively, that is, so that they will function in the conscious and purposive direction of experience from within, they must be taught as an integral part of the responses that are made to day-by-day actual, concrete, and typical situations that life presents to the learner, with the relations, functions, and responsibilities that they involve . . .

"Moral and religious educators have, on the whole, assumed that a knowledge of the facts of the Bible, or of ethical principles, would carry over into the conduct of life. This unwarranted assumption must now be abandoned, and, instead, actual experience in living morally and religiously must be given under the intelligent supervision of moral and religious persons."[1]

"Under the concept of curriculum we are to think of the pupil as moving thus through social experiences; of these experiences as arising in active dealings with real situations of the present; as including the rise of intelligent social purposes; as coming in a prearranged order that is governed by the growth of the pupil's social capacities, and as including human and divine fellowship in a single whole. Fundamentally, then, the curriculum is a course of living, not a course in supposed preliminaries to real life."[2]

"The school should thus be a miniature world of real experiences, real opportunities, real interests, and real social relations. It must, of course, be a world simplified and suited to the active powers of children; it must be a world, moreover, widened, balanced, purified, and

[1]BOWER, W. C. — *The Curriculum of Religious Education*, pp. 55, 56.
[2]COE, G. A.—*A Social Theory of Religious Education*, p. 98.

rightly proportioned as compared with the particular section of the grown-up world that lies immediately without its bounds; it is a world, again, which contains a teacher who is at once leader, inspirer, interpreter, and friend. But it is a real world which reflects the fundamental, truer interests and values of the world without. Within this school-world children learn by working rather than merely by listening or reading; develop originality, initiative, responsibility, and self-control by engaging in projects which call forth these qualities; and fit themselves for life by living and working together in cooperative, mutually helpful relations. This picture is, of course, idealized and perhaps does not describe the average school of our acquaintance, but it does represent the clearly conceived goal now held by the forward-looking leaders who are turning their attention to our educational system."[1]

In thinking of the educational program for Seniors as consisting of real, vital, and habit-forming experiences in which feeling, intellect and physical activity all play a part, we may suggest a division of experience materials which will help us to see the relative value of our present types of curricula.

1. In the first place, we may say that the everyday experiences which the Senior is having are educating him. No parent or lover of youth will discount this fact. Some of the daily happenings are quite desirable; others are not. It is apparent that we should have more experiences of the desirable type and fewer of the undesirable. To educate the Senior in the Christian direction, his present experiences must be modified, redirected or controlled.

2. In seeking to bring about this control of his

[1]Weigle, L. A.—In *The Teaching Work of the Church* (a Symposium), pp. 7-8.

present experience, we introduce him to the experience of the past in the hope that in it he can get a picture of the outcomes to which his own similar experiences will probably lead. It needs only to be said that this past experience should be introduced in the most effective manner and at the most appropriate time. We must bear in mind, however, that it is not the past experience alone which is to develop in him the Christian way of life, but the present living experiences of every day, assisted by the experiences of the past.

3. But we are now becoming more and more aware of the fact that even this right combination of present and past experience cannot educate a Senior to live on the Christian level. There are some things which the past can teach him; some which it cannot. How to live without war, how to love the neighbor whose skin-color is different from our own, how to carry on commerce and industry in democratic fashion—these are problems just now demanding Christian solution, for which the past can give us hypothetical ideals, but in the final settlement of which it can shed little light. We must, therefore, provide that the Senior shall experiment, plan for and enter upon new experiences which no one has ever had, to see if a better way can be found. In a very real sense, then, future as well as past and present experience must enter into the curriculum of religious education and be an important part of the Senior's educational program in the church school.

### The Project Principle

The procedure of controlling and redirecting the learner's present experience with the assistance of

past and experimental experience, and in accordance with sound psychological laws, has come to be known as teaching by means of projects. A Christian education project may be defined as a unitary experience extending over a varied length of time and involving in most cases a number of dependent projects, (a) which the learner enters upon with spontaneous interest and with a distinctly Christian motive, (b) which enlists as far as practicable the activity of his entire being—body, mind and heart, (c) in which he makes a distinct, lifelike contribution to the Christian world order, (d) the value of which is increased by cooperating with others, and which results in the experiencer's acquiring (1) some clear and definite information as to the meaning of the Christian life, (2) a genuine feeling of fellowship with, appreciation for, and loyalty to Jesus, and (3) at least the beginnings of definite habits of Christian life and service.

We may call special attention to four tests of a Christian education project:

1. The test of *purpose*. Only as the experiencer engages in the project with a consciousness of his goal and with real interest in the outcome does his experience have the richest and most lasting meaning for him. One of the greatest objections to the usual "lessons" which Seniors study (?) is their lack of relation to the purposes and interests of their daily lives.

2. The test of *activity*. Passivity has characterized our work with Seniors in the church. The teacher is the active personality; the pupil is supposed to receive the truth from him. But to learn one must be outreaching, must lose himself in the experience to

the exclusion of other objects, must exercise all his life energy. The church school thus becomes a place where things are done with the body as well as with the mind or heart.

3. The test of *worthwhileness.* It is not enough to be active and purposeful. The learner must be at work upon something that counts in building a more Christian world. He must produce a practical outcome. Too much of our product in the church school is useless and meaningless. To be a mark of a growing Christian character, the product of a Senior should be just as worthwhile, in consideration of his age and experience, as is the work of the adult member of the church. In fact, the best materials for the training of Seniors are to be found by sharing the work and life of the church with them.

4. The test of *cooperation.* Theoretically, one can learn alone; practically, he cannot. The fact is becoming more apparent in these days of social interdependence that one's every experience is bound up with the welfare of others. The discovery process must not only of cold necessity be one of sharing, but it is highly Christian that there be "mutuality in giving and receiving" as projects are carried on. In place of a Christian education program which isolates the individual Senior, we must substitute cooperative activity.

The following brief accounts of enterprises carried through by Senior groups are concrete illustrations of the nature of projects which meet these tests:

1. Three Senior classes in a fairly large church school were led one fall to undertake as a Christmas program the creation and presentation of a pageant

entitled "The Prince of Peace," in three episodes. They set about to gather material from the Old and New Testaments and from the life of today, which thus became their "course of study." On the Sunday evening before Christmas they presented their message, of the coming of peace and the means whereby it was to be brought to earth, before the entire church congregation. Those who witnessed it found in it not a clever exhibition but a worshipful prophecy, as the young people had intended. Their purpose in this regard is shown in the fact that they held a service of prayer as a group before the pageant began. They put into the entire enterprise a great amount of labor and found much to repay them.

2. A class of Senior boys in a small town, having received as a gift an old-fashioned hand printing press, undertook to publish a weekly calendar for their church. They spent Saturday afternoon each week in setting up and printing it and an evening meeting in taking down the forms and distributing the type. They fitted up a combination printshop and clubroom and in company with their teacher had many a good time. Other activities gathered around this central interest in printing, and for several years the project was continued until the club members scattered to distant places. The joy of service for the church, the various skills and knowledges obtained, the fun of working together and the appreciation of Christian leadership in it all meant considerable for their character development during that period of life.

3. The members of a high-school department in a certain church found that neither they nor their par-

ents knew how the money pledged at the Every-Member Canvass was spent and decided to find out. A committee of the department secured a copy of the church budget and had other copies made for the use of the classes. Local church expenses of various kinds and the work of benevolent societies came up for consideration. Committees were appointed to write to the board offices for literature, and the facts discovered were portrayed on a series of posters made by the Seniors and displayed at a dinner of the Every-Member Canvass organization. Several programs given before the department were repeated at the mid-week church service to the enrichment of the knowledge of the adults about their church financial and benevolent programs. A number of the Seniors aided indirectly in the canvass by giving secretarial help and directly by being made members of canvassing teams. The entire project resulted in a larger understanding of and loyalty to the church's purpose and program and found concrete expression in a decided increase in the amount of the pledges made by members of the department to the budget.

4. Moved by the appeal of a missionary to Japan for an illustrated "Life of Christ," a class of Senior girls taught by a sister of the missionary decided to undertake this as an enterprise of world service. In order to prepare a book which would meet the needs of Japanese life, they decided to acquaint themselves with Japan and its people by means of mission text study, map study, making a model of a Japanese village (later presented to the Junior Department) and by working up a dialogue program given before the

other classes of their own department. These activities took the time of the first half of the year. Then they proceeded to make their illustrated book on the life of Christ, using various sources for the information needed. As they studied these sources, they wrote up a chapter-by-chapter life, the best version being chosen by the teacher from among those prepared out of class during the week, and the girl contributing it having the honor of writing it in the large book. At least one and often several illustrations were used with each chapter. The whole book, which was at first a blank "printer's dummy," became a vivid and interesting account of the life and teachings of Jesus and was dedicated to the missionary who was to make use of it. Aside from the very definite objective result in world service, the girls themselves developed in their ability to pray, since they now had a very definite objective to pray for; in interest in their church-school program, always finding time to prepare their Sunday work in spite of the crowded week-day schedule; and in their spirit of teamwork in a common cause of a very high order.

### Types of Christian Education Projects

The curriculum or program of Christian Education may be said to be composed of a series of project experiences rather than subjects. The projects may be of various kinds, depending upon the type of activity which is predominant in their execution. For the purposes of our study, we suggest the following type classification:

1. Those in which the emphasis is upon physical

activity with the motive of love. (Service Projects.)

2. Those in which the emphasis is upon intellectual activity with the same ultimate motive. (Problem, Subject and Memory Projects.)

3. Those which emphasize emotional activity with the purpose of re-creating body and mind. (Re-creation Projects.)

4. Those which emphasize emotional activity with the purpose of renewing and strengthening ideals. (Worship Projects.)

In the well rounded Senior program one should find projects of all these types in a reasonable proportion. It should not be inferred, however, that by this is meant four distinct and separate programs. A project of any of these types should bear a natural relationship to those of other types, either growing out of, leading into, or being a sub-enterprise of another project. In every one, also, regardless of its predominant and characteristic emphasis, there should be present a recognition of the unity of body, mind and spirit. While practical life demands that we do one thing at a time, we should avoid encouraging the growing Senior to think of these types as unrelated.

## THE SENIOR EDUCATIONAL PROGRAM

A comparison of the program which our church schools have been carrying on for their Seniors with a program embodying the educational ideals we have described will show that we must, as religious education leaders, re-examine our materials and method with a view to making somewhat radical changes in both. The public and private schools which our Seniors attend are

more and more acting upon these new principles. Various character-building agencies, such as the Christian Associations, the Scout Movement and similar organizations, have set us helpful examples in spite of certain deficiencies. Jesus, in his program of training for the disciples, pursued a course quite different from that of our formal schools and study classes.

In place, therefore, of a religious education program which has either consisted for the most part in a few weeks of revival effort or a decision day, or which expects impossible results for character development from the preachments of a lesson hour, we must have a program of the type which we have sought in a very general way to present in this chapter. In the remaining chapters of the book we shall go into more detail as to the nature of such a program. We shall first take up the four types of activity experiences described above and then seek to show how these experiences may be launched and carried through.

*Reports*

1. Formulate a set of tests which you think would adequately measure a program of character education for young people of Senior age.
2. Using these tests, measure the Christian education program for Seniors in your local church.
3. Apply them to the program carried on in your community by such character education agencies as the Y. M. C. A. and Y. W. C. A., the Scout organizations, etc.
4. Use them in measuring the character (citizenship) training program in use in the public or private schools in your community.

5. Think of the best Senior project experience you know about. How does it meet the tests you have formulated?

*Questions*

1. To what extent is a leader of Seniors justified in shielding them, if possible, from the undesirable experiences of life about them?
2. What instances can you think of where present-day Seniors are in advance of their elders in seeking to apply Christian principles to the solution of some problem?
3. What do you think of the author's thesis that the execution of a true project constitutes a valid religious experience?
4. What comparisons can you draw between Jesus' method of making disciples and that exhibited at Pentecost?
5. To what extent is the author justified in asserting that the instruction emphasis predominates in our present-day programs of religious education?
6. In what sense might the emotional or intellectual methods of making Christian character be characterized as "short-circuit" education?
7. What do you think of this statement from Angelo Patri? "I think goodness can be taught—not out of books or by any fixed code, but by surrounding the children with people who are good."

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## Chapter II

## ADVENTURES IN SERVICE

In his beautiful poem "The Toiling of Felix," Dr. Henry van Dyke pictures the quest of a young Egyptian who yearned for a vision of the Christ. After long and fruitless search in strange and distant places he is given the direction,

> "Raise the stone, and thou shalt find Me;
> Cleave the wood, and there am I."

and at last in humble service finds the goal of his endeavors.

In the life of Jesus given us by the gospel writer, we have the story of a young man whose great desire was to find the life that satisfies. He came to the Great Teacher for counsel and told him how he had scrupulously followed all the known rules. The writer tells us that Jesus loved this youthful seeker and must have envisioned a great future for him. Accordingly He shared with him a great principle, namely, that one finds his own best self-expression in the great adventure of service to others. The wealthy and talented young man was urged to invest his possessions in the relief of the poverty which surrounded him. The tragedy of the story, in that the young man refused, only serves to emphasize the truth of the diamond rule of life that he only who invests his life to the full shall collect the dividends of happiness.

### Service as a Religious Experience

Service, therefore, is a mark of a true religious experience, a field in which, if he search earnestly, one may find God. Many thinkers in the past have laid

emphasis upon this fact, but now it is being more and more emphasized. Says Fosdick: "The character in the Old Testament who seems to me the worthiest exhibition of personal religion before Jesus is the prophet Jeremiah; but Jeremiah started his religious experience, not with a sense of individual need, but with a burning, patriotic, social passion. He was concerned for Judah. Her iniquities, long accumulating, were bringing upon her an irretrievable disaster. He laid his soul upon her soul and sought to breathe into her the breath of life. Then, when he saw the country he adored, the civilization he cherished, crashing into ruin, he was thrown back personally on God. He started with social passion; he ended with social passion plus personal religion. Some of God's greatest servants have come to know him so."[1]

There has been a tendency in popular thought to limit the meaning of the term *service* to the outwardly observable physical activity of the individual engaging in it. It is to be hoped that more and more we shall come to understand the unity of life and to appreciate the fact that there can be no true service that does not involve the complete and intelligent use of one's knowledge and thoroughly arouse one's higher emotions. It is because of this limitation of the meaning of the term that we have had the assertion that "mere social service" is not a substitute for the Christian life. The newer psychology insists upon the recognition of the essential unity of the individual life organism, physical, intellectual and emotional. In true enterprises of service, therefore, we have the basis for a deep and

[1] Fosdick, H. E.—*Christianity and Progress,* pp. 124-125. Revell.

vital religious experience for our Seniors. We must not allow or encourage them to engage in an enterprise of helpfulness just because it enlists their eager physical powers, but so guide and enrich each service project that it works the great miracle of transforming the growing life of these young persons, stirring into flame their latent, lofty motives, bringing to them new facts and fresh views of the abounding life, and implanting in their physical natures habits of Christian living. All these can and may come from a single service project, provided the leader is awake to the possibilities.

### SERVICE IN THE CURRICULUM

Activities, or projects, of service thus offer a rich source of material for building a Senior curriculum of Christian education. The fact that we are taking up the discussion of this type of material first does not mean that we consider it more important than other types. Our only reason for such an apparent preference in treatment lies in the fact that we have heretofore ignored this phase of a religious experience. Nor do we wish to imply in this necessary practical division of curriculum materials that there should be a separate and discrete program of service for Seniors. Such a program will fail to be truly educative. A vital connection must exist between all the projects engaged in by the Seniors. Service projects should grow out of projects of other types; they should lead to those with other emphases; they will be found absolutely necessary as sub-enterprises of larger projects.

But, since every type of religious experience is known by its predominant emphasis, we may safely say that

there will be a large place in the program for those activities which we have characterized as service projects. These must not be viewed as appendages to a curriculum of information, nor even as the "expressional activities" of a knowledge-content course. They are to be viewed rather as a type of materials valuable for their own sake and of equal worth with other types, provided they are properly directed and developed. They are not to be put into a compartment, nor given a special time, place and type of organization, except as this may afford the best means of more efficiently relating them to the more inclusive enterprises of the Senior group. But in and through the entire curriculum of religious education one will find those types of activities in which the direct appeal of service is the keynote. It is these "adventures in service" which must find more adequate recognition in a total program of Christian education.

## The Senior and Service

There are many reasons why the use of service-project experiences should find a prominent place in the Senior curriculum. Among them are such as these:

1. Seniors are exceedingly vigorous and full of physical activity. They want things to do. To sit still and be talked to continually, with no opportunity for action, is contrary to their natures. They seek those places and those persons who are "doing things." It is for this reason that other institutions than the church, some of them religious, others not so, are often more attractive to young people than it is. In their minds it has been a place to be passive, and although we must

grant the need for passivity in certain phases of life, we must also concede an opportunity for the outgoing energy of youth to find a place of enlistment. Service activities meet this need most fittingly.

2. In addition to being active, the middle adolescent is idealistic. He wants to improve the world in which he finds himself; and he usually does, as history well shows us, when he has his chance at it. It seems to be in the plan of God that the uncrushed idealism of each new generation should have a chance to add its contribution to all that the forefathers have done. Service, if we may venture a definition, is idealism at work. It is therefore a necessary part of any program of religious education that is to appeal successfully to Seniors. They will welcome such enterprises as are calculated to make a better world, because in their hearts God has placed the forward look into the things that shall be if we follow his plan.

3. Seniors, in addition to being idealists, are also, paradoxical as it may seem, very practical minded. They expect consistent practice in living rather than credal statements from their elders. Perhaps this characteristic is the result of a combination of their desire for activity and their idealism. It is easy to see that service appeals to them from this angle and that they measure Christians by Jesus' own test of fruitage. It is to be regretted that they lose the freshness of their idealism as they grow older and become acquainted with the failures of adult society. If we can only utilize the habit-forming possibilities in practical projects of service, we may develop these Seniors into adults whose lives are consistent with their creeds.

4. Similarly, Seniors are creators and discoverers by nature. Mearns in his book *Creative Youth* reveals to us the remarkable capacities of high school students for original work. Instead of crushing the creativeness of the Senior in our endeavor to have him do just as we do and think just as we think, might we not do better if we went only so far as to provide the conditions favorable for the release of God-given talents, with the faith that these would make for a more divinely planned world? Adventures into service fields do just this thing. They represent achievements into which the young Senior may put his best idealism, his abundant energy and his powers of creativeness.

5. What is more, these applicants for citizenship in the kingdom of God are anxious to offer tangible proof of their worthiness. They have their own ideas of what is the best evidence of their fitness. Often what they have to offer is that which they think is pleasing to God rather than to men (witness the conscientious objector). But they do not want to come empty-handed before those from whom they are hoping for recognition and approval. Definite acts of service to these are the best proofs of their fitness to join the company of mature Christians. If we offered such projects to Seniors and encouraged them to carry them through, we should not have them feel, as many too often conscientiously do, their unworthiness to join the fellowship of the church.

6. In their public school life and elsewhere, these same Seniors are accustomed to *doing* things. One would not urge copying the public school just for the sake of imitation, but it is evident that in its program

there is a more careful recognition of this fact. This comparison and resultant discrediting of our church program is forcibly expressed in the words of a high school Senior as follows: "What we are used to at school, we find lacking in the church. The atmosphere of the church is entirely different from the atmosphere we are accustomed to at school and at home. It was aptly stated by one of my teachers at school that 'the eighteenth century freed men, the nineteenth century freed women, and the twentieth century freed children.' We children have been allowed to do every conceivable thing within the last twenty years: we run a magazine board, we govern our schools by a student council, we finance theatricals. In the homes and schools the child has become the center of interest. Here is my point: When we enter the church what happens? We enter the place where our elders rule. We don't understand it. We are no longer the center of interest. There is no longer use for our initiative. Our writers, speakers, actors, cartoonists, what use is there for them? Of course we have an occasional play. And they have been huge successes. Why not? We did the work. But at school we have something on all the time. Not once a year but once a week or more. We need an outlet for our initiative. The church needs to recognize that we possess it. It is behind the times. Let them ask the schools how they are run. They will find the students run them, and perhaps as successfully as our elders run the church!"[1]

7. Because those of Senior age are highly sympathetic, affectionate and chivalrous, it is easy to see that

[1] *Church School,* August, 1924.

a call to service strikes a responsive chord in their natures. Left untouched, or appealed to by those with unworthy motives, these instincts, which are basic to teaching the great principle of love, become habits which are inconsistent with the Christian life, and a great opportunity is lost; but released for expression by the many opportunities for service which abound in the life of any modern church, they cause the Senior to find the highest satisfaction possible.

8. Not the least reason for including a rich supply of service experiences in the Senior curriculum is the plain fact that adults alone cannot render all the service that is needed in this generation. The discriminating Senior sees this fact and wants to help, to do his part, for he realizes that his bit does count. It is somewhat presumptuous and untrue to fact to assume that these younger Christians cannot contribute an appreciable amount of assistance in the great enterprise that is the vocation of every Christian.

9. From the standpoint of character education it is a fundamental fact that one does not learn to live as a Christian by discussing and memorizing the precepts of Christianity. Only through service can the habits needed for later life be formed. If, instead of thinking of these Seniors as "preparing to serve," we enlisted their help in truly co-operative fashion in the various portions of the task of building the Kingdom of God, we should be far more assured of steadfastness in Christian habits and character. Says Weigle, "The only true preparation for life is life itself; the only effective training for service is to serve."[1]

[1]Weigle, L. A.—*The Teacher,* p. 163. Pilgrim Press.

## SERVICE PROJECTS FOR SENIORS

Now that we have seen the importance of service activities as materials for an adequate program of religious education for Seniors and the reasons why such a type of curriculum material is particularly appropriate for those of this age, we may suggest a number of typical projects with the service emphasis which may be undertaken by Senior groups.

In the final analysis the particular service experience which is suitable for any local situation at a given time must be determined by the needs and interests which are then and there dominant, for the most effective and educative experiences are those which are indigenous and not copied or imposed from without.

The list below, therefore, is but suggestive. The more usual social service and missionary projects have been omitted for the reason that they are easily discoverable in most churches. There is a wide variety of such projects with large educational possibilities. If any object that some of those offered are beyond the powers of Seniors he has but to observe the type of activities which these same adolescents carry on in the other institutions which guide their lives and also to remind himself that we are privileged to lead a rather select group of young people of this age, who ought to be above the average, both in intelligence and in quality of motive. Leaders who are seeking further suggestions will find help in the books listed at the close of the chapter.

### *Projects in Which Seniors Can Serve Their Local Church*

Making furniture and equipment for the church.

Organizing a "Good Cheer Club" to bring good cheer to sick and shut-ins in various ways.

Showing appreciation of paid or volunteer workers in the church by letter or by presentation of some gift.

Serving a "Mother and Father" or "Old Folks" Banquet for older members and friends.

Assisting in the every-member canvass.

Organizing a choir or orchestra for use in services of worship or at other church meetings.

Discovering and honoring those who have gone out from the church into full-time Christian service.

Making a survey of the church school or the Senior Department with constructive recommendations for improvement.

Planning and carrying out a Sunday afternoon program for younger children in the church.

Making a graphic representation of "Our Work for Others," showing by charts, pictures, graphs, models, etc., what the church is doing in world service.

Making a parish survey under the direction of the pastor.

Presenting the history of the local church in a play, pageant or other program.

Acting as waiters, ushers, etc., for church events.

Paying the expenses of a delegate to a summer conference.

Mimeographing or printing a church calendar.

Conducting a book-stand or circulating library to aid the pastor in promoting the reading of good books by the church members.

Providing "An Evening of Fun" for the entire church.

Making an electric map of Palestine, or other piece of illustrative material for the use of church-school teachers.

Assisting the pastor by doing clerical work, delivering

messages, running the stereopticon, and like service.

Acting as substitute teachers in the church school and assisting in week-day or vacation schools.

***Projects in Which Seniors Can Serve Their Local Community***

Making a model of a Christian community (city, town, village, open country) for the purpose of arousing others to action.

Starting a campaign for some physical improvement, as the elimination of a grade crossing, removal of billboards, creation of a park, or erection of a needed public building.

Beautifying and otherwise improving the church or church grounds as an example to other agencies in the community.

Conducting a clean-up campaign with the particular objective of sanitation and health.

Establishing a day nursery, a playground for children, a health clinic, paying for a visiting nurse, etc.

Conducting a safety-first campaign, stressing not only the importance of carefulness on the part of individuals but also of removing physical obstacles to safety.

Getting the Christian voters to vote as they pray in some special issue involving Christian standards.

Showing recognition to public officials who have done especially meritorious service for the community.

Arranging in various ways for a public understanding and appreciation of the positive contributions made to the community life by those of foreign nationality.

Planning and carrying out a welcome service for new citizens in the name of the churches of the community.

Counteracting unfair and unchristian propaganda which makes for unneighborliness in the community.

Providing better recreational facilities for young people.

Teaching the younger children of the community to play happily, healthily and fairly.

Conducting a better-movies campaign.

Establishing a summer camp for boys and girls.

Carrying on a get-an-education campaign among the young people.

Raising a fund for a scholarship to provide higher education for a worthy student from the community.

Arranging for the transportation of children and old people to and from church (Christianizing the automobile).

Promoting a daily vacation church school or week-day religious education program.

Arranging for a community Christmas celebration, including a community tree, carol singing by young people's choirs, presents to the needy, and other features.

### *Projects in Which Seniors Can Serve the Wider Community (nation and world)*

Sending letters of commendation and encouragement to Christian leaders in national and world life.

Taking part in a peace celebration.

Making a world-peace exhibit, including such articles as posters, peace literature, charts, pictures, etc.

Setting up a world-friendship bulletin board and keeping it posted with pictures and clippings.

Petitioning state and national officers for desirable legislation.

Supporting a native worker or student in the mission field.

Holding a Christian celebration of some national holiday.

Protesting against military training in schools or other expressions of unchristian patriotism.

Assisting in educating for the enforcement of prohibition legislation.

Protesting against and assisting to remedy specific cases of the mistreatment of foreigners in this country.

Sending a Senior representative to attend a national meeting of the denomination.

Sending aid to sufferers in catastrophes.

Taking membership, either individually or as a group, in worthwhile organizations or movements.

Sending good-cheer correspondence with pictures and gifts to young people in lonely frontier communities.

Aiding the foreign students in America, through gifts of money, if need be, and especially by personal forms of kindness.

It is encouraging to note that groups of Seniors in the church are undertaking, with keen enthusiasm and to great profit, activities of the kind we have suggested. One group of boys collected, loaded and shipped two car-loads of furniture to tornado sufferers. A class of girls made their churchyard a beautiful spot, an example for the community to follow. Many Seniors are serving in orchestras, choirs and ushers' clubs. A number of experiments show that Seniors can create and produce their own plays and pageants as gifts of service to their church or community. The class of girls who bought a Liberty Bond during the war and then gave it to the starving German children after the war was over, suggests an unusual type of thoughtfulness in service. One young people's society served their community in a very effective way by stamping out petty cheating and dishonesty in their own high school. One could go on and tell of furniture and equipment made for the church, of scholarship funds

raised, of letters written to public officials, of care and entertainment of younger children, of Christmas caroling and countless forms of service which our Seniors are rendering. Service is receiving a larger place in our program; it should be given still greater recognition.

Before closing this section of the discussion we wish to emphasize the fact that membership in the church involves the obligation, not only of rendering these immediate and objective forms of service, but of leading and preparing others to join the fellowship and carry on the work of the church. This means that every church member and prospective church member should be prepared to teach others Jesus' way of life. Every leader of a Senior class should, therefore, view the members of his group as prospective teachers in the church school and encourage them to undertake projects which will fit them for future leadership.[1] This is a form of service which no true Christian can conscientiously refuse, for his particular talents can be made use of in some phase of the church's educational program.[2]

### Maintaining a High Standard

In our desire to give recognition to service activities in a program of religious education, however, we should not make the mistake of confusing quantity of service projects with quality. We can be quite assured that we are to have more and more of such enterprises carried on by our Seniors. The principle has been recognized and accepted. There is a real danger, however,

[1]See pages 102-104.
[2]See pages 191-195.

that the good will defeat the best. The many reasons which are pointed out earlier which lead Seniors to engage with enthusiasm in activities of this nature are suggestive of the fact that many groups may undertake service projects which are trifling compared with those which they might undertake, or that they will be moved by unworthy motives. We therefore offer a few cautions to leaders who are seeking to include service materials in their curriculum.

1. The Seniors in the church school should be challenged to undertake service projects on a higher level than those which are carried on by other community agencies. A complaint which is being heard by those who seek to initiate projects in their Senior church-school group is: "We do that in high school." Surely there is a frontier of life in which service of a quality superior to that performed by other agencies can be undertaken by Seniors with Christian vision and talents. There may be some forms of service in which the church school may assist the public school and other agencies; but if we expect these young and idealistic Christians we are training to ally themselves with the church, we must show them that it has a distinct task of the highest order.

2. In these days of social complexity and of mechanical efficiency systems, it is quite important that the Senior engage in forms of service which give him the experience of personal contact with those whom he seeks to help. The giving of money can never be a substitute for human sympathy. Nor can the service of a professional charity worker take the place of friendly visits and first-hand brotherhood. Some of

our service must of necessity be organized and carried on by scientifically administered efficiency systems; but for Seniors certainly there must be opportunity to discover at short range the needs of the other fellow and the sacredness of human personality.

3. Too many of the experiences of service which we offer to Seniors have to do with the repairing of our individual and social breakdowns. We give alms to the poor, we sympathize with the wayward, we find a hospital for the injured of body and mind. Must we not teach Seniors through constructive service experiences that these approaches are but of a temporary and an emergency nature, and that the primary consideration is the building of a society where these conditions are made impossible of occurrence.

4. A final caution which has been foreshadowed by our discussion earlier in the chapter is this: Get all that is possible out of a service-project experience. That is, while our Seniors are engaging with all the vigor of their active and energetic bodies in various forms of service, seek to have them secure from it worship values of a high order. Let them feel the companionship of Jesus in the enterprise and take earnest council with him in every step that is taken. Likewise, so direct and order the project by skilful leadership that it becomes not only something to do and to arouse the emotions, but a source of many new ideas brought to light with such force that they are the Seniors' everlasting possession. If it be true that one does not grasp ideas apart from their connection with everyday experience, then it is likewise true that it is in the course of these "adventures in service" that one

is to find the meanings and implications of love as the basis of the Kingdom.

*Reports*

1. From your acquaintance with friends, from your reading, and in other ways, collect instances of Christians whose religious experiences have come predominantly through the avenue of service.
2. Write a description of a Senior service project such as you think meets the tests for a project laid down in Chapter I and in the present chapter.
3. Make an original list of fifteen service projects (five under each heading as given by the author) which you would think suitable for your Seniors.
4. Interview several workers with Seniors in the church school upon the question of the service experiences for their pupils. Find out to what extent they are used, their quality and how they are related to the total program of Christian education for Seniors.
5. In conference with public-school workers in your community, learn as much as possible about the community service activities engaged in by Seniors in the high school. Compare these as to number and quality with those carried on by the Seniors in your church school. What recommendations have you to offer as a result of this comparison?

*Questions*

1. Is the term "love" as used by Jesus descriptive of an emotion, an idea or an action?
2. Is the missionary program of your church (denominational or local) primarily concerned with

the objective gifts (money or otherwise) of your Seniors or with their growth in world friendship? What evidences can you give for your answer?

3. What does this statement from a prominent social-service worker, Dr. Bickham of Chicago, suggest to you? "No Christian service project can be completely satisfying, from the psychological point of view, if it ignores the recipient end of what is a mutually co-operative enterprise. The results in the recipient group must be socially useful and constructive, in order to afford a completely satisfying experience to the religious education group."
4. What service projects have been carried on by Seniors in your church which would otherwise have been left undone?

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## Chapter III

## THINKING THROUGH

THE following conversation was overheard to take place in a hotel dining room between a father, a mother and a young daughter of Senior age who was attending a finishing school and was there preparing a paper on the subject of delinquency and crime:

FATHER: I see by last night's paper that there was another big bank robbery in Buffalo yesterday.

MOTHER: Yes, and the Chicago banks are offering a reward of ten thousand dollars to any one who will kill a bandit while he is robbing a bank.

DAUGHTER: I don't think it's right to kill any one like that.

FATHER: There's an open season on deer. Why shouldn't there be on bank robbers?

MOTHER: They would take your life quick enough. They deserve to be killed.

DAUGHTER: Well, that's not the way to help matters!

There are many lessons which might be gleaned from this conversation. Three facts, however, stand out clearly. First, Seniors *can* and *do think*. Next, they are keenly interested in the problems of society. Finally, they are very often found to be taking progressive stands on these problems, revealing a higher morality and ethics than that advocated by their elders. With the number of such thoughtful and idealistic

young people increasing, we can take heart and be assured of the effectiveness of a program of education in building a new world.

### Thinking as a Religious Experience

There can be no doubt but that we do need more thinking in connection with the religious experiences which we desire our younger Christians to have and in the case of Seniors in particular. Our earlier emphasis upon religion as feeling has in the past caused us to deprecate rationalism in religious education. If there now appears to be an attitude of suspicion and aloofness on the part of thinking people toward the church, we religious leaders are certainly in part to blame.

In this day of growing knowledge and of keen interest in discovery and invention, there is a real danger that religion will cease to attract our Seniors, if it ignores the fact that the exercise of the God-given power to think is as truly an integral part of a religious experience as the arousal of emotions. The characteristics of God as a wise Creator, as a Being who thinks and plans and encourages his children to do so also, as one who opens for us his storehouse of wisdom if we assist him as co-laborers in building his kind of world—these characteristics challenge the Senior and win his allegiance. In a program which does not allow tradition to set limits to thinking but opens the way for exploring all the realm of thought, provided it is done in the spirit of love, the Senior comes to know God and to appreciate the need of his companionship.

To make any study project, however, a complete religious experience, the leader should aim, not only to

have the Seniors come into possession of new ideas and clarify earlier ones, but also to awaken the emotions which should naturally be a phase of their response to a given situation. As far as is practicable, every project of a thought-provoking type should also find some associated physical activity of a service nature. In a few cases it is not practicable or necessary; but if we have erred in the past, it is in the tendency to view study and thought as an isolated experience. Our program is too largely a matter of study only. What we need in the training of Seniors is not fewer study- and thought-stimulating projects, but more attention paid to developing, as a vital part of such experiences, the easily discovered forms of service by which the ideas are built permanently into the Senior's character.

### THE SENIOR AND STUDY

A study of the psychology of the period of middle adolescence and direct observation of the Senior and the world in which he is now living furnish us with many evidences of the need for encouraging those of this age to think and study.

1. In spite of occasional contradictory evidence, the Senior is exceedingly thoughtful. He sometimes expresses his thoughts in crude and impulsive ways, but in consideration of his age and experience, he is quite the equal of his elders.

2. This natural ability to think is recognized by those who have charge of his high school life. The debates, experiments, essays, and countless extra-curricular activities—such as editing school papers,

managing athletic activities, and conducting school clubs and organizations—all reveal him thinking through his school problems. More and more it is being recognized that young people can think and need just such experiences and many others to fit them for intelligent citizenship.

3. Compared with the days of our elders, the Seniors of today have forced upon their attention more problems of adult life. With the remarkable increase in means of transportation and communication, what adults do and think are at once the property of youth the world over. Whether we like it or not, Seniors are "wise" to what is going on in the world about them and are thinking about all phases of life. Their entrance into the adult social circle can only be prevented by doing away with such institutions as the automobile, the newspaper and the radio.

4. At the present time there appears to be what many have characterized as "the revolt of youth." Whatever we may think as to the proper relations of youth to their elders, we may agree that young people of today are doing a lot of thinking for themselves, however unwisely. And it is quite evident that we are witnessing an extension of democracy into the relations between old and young and that, since Seniors are going to do much more thinking for themselves than formerly, we ought to be teaching them to think straight and to take account of all the facts, including the experience of those who have lived before them.

5. Another fact which necessitates our teaching Seniors to think is the increasing tendency at the present time to follow ready-made opinions. The grow-

ing homogeneity of our nation and the world, the increasing dominance of a commercially impelled "fashion" and the discovery of the effectiveness of "propaganda" as a means of influencing large masses of people, all make for slavish following of the ideas of others. Seniors are apt to be swayed unduly by these means, since they have not discovered the machinery by which such ideas are created and spread.

6. The rapid development of the scientific method and its extension into practically every phase of life have raised many problems to be thought through by Seniors as well as by those who are older. Because religion has in the past too exclusively identified God with the unknown and supposedly unknowable, the discovery that the world is a world of law has caused the faith of many to be disturbed. But a larger and more adequate understanding of God as One who is the Creator and Sustainer of a world of law, some of which is known and some of which is yet to be discovered, must be taught. Seniors must be led to see that in science God has given the *method* and in religion he has given the *ideal* for individual and social life and that there can therefore be no contradiction between the two, if rightly understood. Thus far little has been done in our program of religious education to help young people face these problems in the right way. They should be so taught to think that they come through with something more than relative agnosticism and acquire a view of a positive, constructive and compelling program of life, which they must live and preach.

7. This fact and many others are giving rise to a

new view of progress, one which states that the new Jerusalem for which we are hoping can not come by accident or chance, but is possible only to the degree to which we do creative thinking. Progress in the future is to be thought of as something to be planned for. The new world which we are to build must be brought about by just as consistent application of the principle of experimentation to social reconstruction as is now done in the case of the War Department's scientific experimentation with airships and gases to be used in the next conflict. In this new view of progress as a fact to be scientifically studied and planned for, we need the idealism, the creativeness, and the adventurous daring of these Seniors. It is they who think in terms of tomorrow; we, in terms of yesterday and today.

8. Nor are we to suppose that the products of our own thinking are of sufficient amount and quality to solve the world's difficulties. The sum total of human thinking, real thinking, going on at the present time, would be cut in half were we to exclude our younger people. Unfortunately, we have up to the present viewed their thoughts as puerile and of no account. It is apparent, however, from the conversation at the opening of this chapter that we should be greatly helped by taking these young people into our councils.

### Study Activities in the Curriculum

In any well-balanced program of religious education for Seniors, there must be a place for projects in which the intellectual interest is a dominant factor. In some

of these experiences the thinking aspect may stand out, not as a primary outcome, but rather because of certain developments in the project. In others, there will be from the beginning a purpose on the part of the Seniors to discover truth as an ally in Christian living through the means of direct study projects. We shall have types of study activities in the form of courses similar to those which are now used, but entered upon with definite purpose, because their need is discovered in some earlier experience of a study or other type. A large number of study experiences will be of the problem-discussion character, where the purpose of the Senior is not to obtain a definite body of organized knowledge but to come to a Christian solution of some troubling personal or social question. There will also be intellectual activities of a drill nature in which Seniors undertake to memorize sacred literature, to rehearse plays or pageants or to practise ritualistic ceremonies in order to present their ideas more effectively to others.

previously said, the leader's aim should be to have study projects bear a very definite relation to other types. Sometimes they will be sequels to previous service, recreation or worship enterprises; sometimes they will lead to these, and very frequently will be group is carrying on.

For example, suppose the question of socialism is receiving attention in the course of some discussion, found essential elements in the happy completion of some larger and more inclusive project which the as actually happened in one Senior group. This offers

In planning a curriculum for Seniors, as we have

a fine chance to suggest a study of the prophets, or as happened in this particular case, a study of Amos by one of the boys who professed to be a Socialist and who then saw for the first time the age-old revolutionary nature of the Bible and its distinct portions.

Or, if the group is studying the teachings of the prophet Amos, they may be led to carry on such activities as these:

(a) Make a chart showing the social conditions which Amos faced, his activities in seeking to remedy the situation, his ideas of God, his treatment, etc., and in a parallel column the conditions of today similar to those in Amos' time, the persons and agencies which are at work to improve these conditions, the ideas about God which compel such activity today, the treatment of the modern reformer, etc. Such a chart could well be given a prominent place in the church and be a real bit of enlightenment to the older members.

(b) A definite service could be rendered the church or community by engaging in some project suggested by the discussion. The list in the previous chapter outlines a few such forms of service.

(c) The group could well plan and carry out a service of worship Sunday morning or evening with the aim of focusing the thought of their older friends on the work and teachings of the great prophet and their implications for life today. Such an enterprise is both a worship and a service project and would go far toward making the ideas discussed in the group function in the life program of the Seniors.

## STUDY PROJECTS FOR SENIORS

In order that leaders may be helped to visualize some of the experiences of a thought-provoking nature which are appropriate for Seniors, there are given at this point in the discussion a list of suggestions for projects of a problem-discussion type, a general outline of direct Bible study courses which may be undertaken as projects when properly approached, and a few of the drill and "tool" courses which may likewise find a natural place in the Senior's study activities.

### *Problem-Discussion Studies*

What should be the Christian view of science?

In what way can the other fellow's religion be of help to us?

Who are the most Christian leaders in America today?

To what extent should a Christian be influenced by custom or by the desires of other people? (See plan on pp. 140-143.)

Can Christians do away with war? If so, how?

What should be the attitude of Christian young people toward their elders?

What are the best books for a Senior to read?

What is the Christian educational effect of cartoons, advertisements, magazine pictures, etc.?

What kind of education should a Senior Christian plan for? (See plan on pp. 136-139.)

How should a Senior choose and practise his life work?

What is Christian patriotism?

How should Christians use the material and mental resources of the earth and its people?

What should be the recreation of a Christian young person?

Should a Christian smoke, gamble, play cards, dance, join fraternities, etc.? If so, when and how?

What is a Christian attitude toward those of the opposite sex?

What is a Christian attitude toward peoples of other races and nations?

What constitutes ideal Christian friendship?

What is a Christian view of the problems of industry?

What should be the attitude of young people toward the church?

What should be the attitude of young people toward their parents?

How should a Christian use his money?

How can music be made more helpful to religion?

Should Christians be leaders? If so, how?

Is the world becoming more Christian?

What would constitute a Christian program of life for our Senior Department?

*Direct Bible Study Courses*

Courses on "The Bible" (what it is and how it came to us).

Biblical History—Old Testament and New Testament.

Biblical Literature—Old Testament and New Testament.

Biblical content courses, taking up such portions of the Bible as the Pentateuch, the Major or Minor Prophets, the Psalms, or the Synoptic Gospels.

Courses on Biblical themes; as prayer, salvation, atonement, the problems of evil and suffering, etc.

Courses on church history.
Courses on church organization.
Courses on church doctrine.
Comparative religions courses.
Missions courses.
Courses on the social emphasis of the Bible.

***Memory Work***

To learn the names of the books of the Bible and their various groupings.

To memorize a brief skeleton of the major historical events in Biblical history.

To learn an outline of Jesus' life.

To learn an outline of Jesus' teachings.

To choose and memorize some of the great hymns.

To memorize poems and prose quotations which strengthen the ideals of the Christian.

To select and memorize from the Bible and other sources a "Personal Bible."

(NOTE—The leader should encourage each Senior to choose those which are most helpful to him rather than expect uniformity in the group.)

Some may say that the attempt to have Seniors take whole courses such as those suggested above and still maintain the principles of project teaching is a contradiction. It need not be so. We have many examples of groups, led by those who are convinced of the educational values of democratic and creative group activity, which have undertaken just such courses *as projects*. There is the case of the class of girls who asked for a course on such problems as sin, salvation, atonement and the nature of God, after having been allowed considerable freedom to discuss the questions of everyday life. Another girls' group, engaged in discovering how the material and mental resources of

God's world should be used, found a biographical study of eight Bible characters a needed sub-project in formulating their "World-Builders' Creed." A number of classes have found it advisable in preparing to do effective missionary service to study a textbook treating of the people being served. Groups undertaking to create and stage dramatic productions have seen the necessity of securing accurate information by study courses in the Bible, in church history and in missions. Seniors have studied and will study not only the problems of everyday life from the Christian standpoint but much of our present course material, when a proper motive for such study is presented.

### Thinking as Christians

Every leader of Seniors is anxious that the thinking of those under his guidance be of the highest type. In order that the thought experiences of the nature we have suggested may produce the Christian character desired, such points as these are to be noted:

1. Seniors are not too young to think on most of the problems of adults. We are told that the development of the brain has practically reached its maximum at sixteen, which is the middle year of the Senior period. Again, as we pointed out above, Seniors are forced to live in the midst of adult problems and are going to do some thinking about them whether we will or no. A certain group of Seniors was discovered who lived in the midst of a bitter six-months' textile-mill strike and yet had never discussed the matter in their Sunday morning class or young people's society. When a young people's class leader from without sug-

gested that the matter be taken up for discussion from the Christian viewpoint, objection was raised that the matter was beyond the experience of these Seniors. And yet they were reading about it in the daily papers, heard the matter discussed on the streets and in their homes, and made it the subject of debate in their high school! We must not underestimate the ability of these Seniors in selecting thought materials for their program.

2. Study courses undertaken are not to be viewed as so much knowledge to be imparted, but rather as voyages of discovery. If the project has been entered upon with a real desire to learn for the sake of some life problem and not for the mere filling of the mental storehouse against a vague and indefinite future, a great gain will have been made. But the study should be so organized and carried on in ways which we shall reveal in detail later that it continues to be a real exploration. The values of group cooperation, the self-activity of the Seniors concerned, due regard to individual differences and capacities and the keen visualization of a definite goal to be achieved must all be kept in mind in order to attain this end.

3. We must here state a point implied earlier in the chapter, namely, the fact that a study project should by no means be limited to discussion. The Seniors engaged in it should be led in the naturally associated responses of feeling and acting like a Christian with reference to the situations faced. We have had too exclusive an emphasis on, and faith in, the power of a mere discussion of a problem to make changes in the lives of those participating in it.

4. The problems discussed are not to be viewed as objectively social but personally social; that is, although they may concern (and practically every problem does) the welfare of others at some point, they likewise should mean a deep sense of personal responsibility on the part of the Seniors discussing them. We have too long interpreted the personal element in religion as meaning that which concerns the individual only, when we should take it to mean that in which the individual is (or should be) deeply and intensively concerned. It may be said that the more one appreciates the seriousness of the social side of the Gospel, the more he should at the same time feel its personal appeal to himself. Our Seniors should learn this truth in the treatment of their study courses and discussion problems.

5. In helping Seniors to think through their problems, leaders should bear in mind the fact that there is a Christian solution of every problem which is superior to all other solutions. While his Seniors may not have attained perfection in their thinking or living, nevertheless, it is to be assumed that they are endeavoring to be and to do their best; and one need not hesitate to strive to find with them the answers to their questions in terms of the ideals of Jesus.

*Reports*

1. Make a collection of cases in which Seniors or those who are older have been especially appealed to by the rational or thought emphasis in religion.
2. Prepare a brief description of a Senior study project with which you are acquainted, telling

how it arose, what procedure was followed and what the outcomes were in the direction of worship or service. Tell how it meets the tests laid down in Chapter I and in the present chapter.

3. Add to the author's list ten original problem-discussion studies which you believe would be appropriate for Seniors to "think through."
4. If you think it necessary, add to or subtract from the author's recommendations for direct Bible study courses and memory work. In any case, make a list of a half-dozen poetic and prose quotations of a spiritual character such as you would recommend to your Seniors for memorizing.
5. Give one or more instances, such as that with which this chapter opens, which reveal the fact that our young people of Senior age can and do think.
6. Make a list of problems of Seniors of the present day which are particularly in need of a Christian solution as compared with the solutions ordinarily accepted by society at large.
7. Compare the program for Seniors in your church school with that offered by other character-building agencies in the community as to the extent to which each provokes real thinking.

*Questions*

1. What attitude should we, as Senior leaders, take toward the critical spirit of our youth? (See COE—*What Ails Our Youth?* Chapter V.)
2. What differences can you see between education as *indoctrination* and education as the development of *creative thinking?*

3. What instances of real Christian thinking can you recall which arose in your contact with your Seniors in service, play or worship projects?
4. What is the difference between a problem centered course and an information centered course? What place has each in the Senior study program?
5. What do you think of the position taken by the author, in the next to the last paragraph of the chapter, that personal and social religion are not two separate affairs but that the personal (intensive) aspect of true religion is in direct proportion to the social (extensive) aspect?

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## Chapter IV

## RE-CREATING BODY AND MIND

In his book, *What Men Live By,* Richard Cabot opens our eyes to the power of play in renewing life. He says: "We have ceased to think of play chiefly as an indulgence, as a loosening of bonds, or even as a pleasure. We have begun to admire it not only as recreation, but as re-creation. That idea makes us open our eyes, for anything that can make us over anew calls out the respect even of a utility-ridden age like ours. Even our Puritan ancestors would have hastened to a healing spring if they had believed in it, and so we go tumbling over each other to learn re-creation when we hear that it can renew our power to *work.* Great is the power of a hyphen! If play is not only recreation but re-creation, why then it is to be born again (a wholly orthodox procedure) and bettern born. It becomes a form of applied eugenics. Perhaps after rebirth we may go back to our work with deeper-seeing eyes. We may even be less "stupid in the affections." . . . Play recommends itself more highly when we see it from this point of view. We begin to think there may be something in it besides fooling."[1]

### Recreation as a Religious Experience

When we view play in this manner, it becomes a veritable religious experience, one which causes us to see our worn and wayward lives set over against the

[1]Cabot, Richard C.—*What Men Live By.* Houghton Mifflin.

background of the Ideal Life and through which we are enabled to press forward a bit nearer to its attainment. Recreation is re-creation in two ways. It is a rebuilder of physical and mental strength by which we are fitted to return to our tasks with a real joy, "rejoicing as a strong man to run a race." In addition, it does an even more important service, in that it renews and strengthens our ideals, giving us a fresh perspective of our lives and a new hope of attainment. Many a soul has found in some form of play the release from earthly cares and felt the strength of the great Life Giver. It is with the first of these, namely, the re-creation of life in its physical and mental aspects, that we shall deal in this chapter. The second, the re-creation of ideals, will be discussed in the following chapter.

Recreation is primarily an emotional, enjoyment experience. Although it helps us to break old habits and make new ones and furnishes us with new ideas, its characteristic effect is the *feeling* which it gives. We have too long ignored the important relation which our feelings have to the ongoing of our lives. Many a time we wonder why we did such and such a thing and, upon retracing our course of action, discover that there was no direct cause; that we were in a certain mood of depression, excitement or relaxation. Truly we need a careful attention paid to keeping ourselves in a proper state of emotional balance by experiences of an enjoyment nature.

To be true to the thesis which we have maintained in the preceding chapters, we must here remind ourselves, however, of the unity of life. A true recrea-

tion or play project, while primarily an emotional or enjoyment experience, does not give the maximum returns unless it is associated with the ideas and with the life activities of the player. For the time being the desire to recreate must be the dominant purpose, lest worry and attention to the work from which release has been sought cause loss of attainment. On the other hand, a complete and thoughtless abandon to pleasure, or pleasure for its own sake, leads easily to activities which do not fit one to return to one's task. The object of recreation is life, more effective and abundant life, and we must carry in the background of our minds as we play the task for which we seek the strength of body and freshness of thought.

### The Senior and Recreation

A consideration of the nature of young people of Senior age and their religious needs at the present time suggests a number of reasons for including experiences of recreation as a fundamental phase of their church-school program.

1. Seniors take life in the play spirit. Not only are they filled with the physical vigor of youth and the open-minded spirit of the truth-seeker, but they feel optimistic. They have not yet experienced the depression of disillusionment which comes from later contact with the failures of adults. Life is before them; it is a great game in which they play with the spirit of anticipated victory. Because they have this spirit they need play. They might well teach us to give a larger place to play, for it is we who are abnormal in this respect.

2. Other agencies have some time since realized the normality of play in planning their programs for Seniors. Although in some instances they have used play as a "bait" to entice the Senior to what they consider the more important parts of their program, nevertheless, for the most part they have introduced recreation for its own intrinsic worth, its value as a necessary phase of the Senior's best development in character. The church that would succeed with these middle adolescents must take this larger and truer view of play.

3. Seniors have not learned, nor are they so constituted as to find it easy to concentrate upon work and study as long or as frequently as can adults. This is something which comes only with growth and maturity and to expect too much is as bad as expecting too little in the way of those (to us) more serious pursuits. The marvel is that they do as well as they do.

4. Our present-day understanding of religion does not associate it with the serious side of life only. Our forefathers were led to decry play and amusement because of the extremes to which a pleasure-mad people had gone. Consequently any form of play came to be viewed as a thing of evil and to be shunned by the Christian. But psychology has taught us the naturalness of the urge to seek various methods of re-creation, and experience has gradually revealed its physical, mental and spiritual healthfulness, when it is rightly taken. The Senior, whose training in all his life activities impresses this new attitude toward recreation upon him, therefore resents most strongly any interpretation of

Christianity which makes it solely a matter of stoical drudgery. This resentment is further strengthened by the Senior's carefreeness and idealism. Therefore, if we would have Jesus' way of life make its rightful appeal to young people of this age, we must give large place to recreational activities.

5. A very important reason why we should pay particular attention to true recreational activities just at the present time is the emphases upon haste and materialism which are characteristics of our western civilization. Our amusements not only take on the color of our civilization in this respect, but they are highly commercialized. The play spirit of youth is just one more field that may be exploited for profit instead of being carefully directed toward the upbuilding of life and character. In every form of play presented to our Seniors we must be sure of the motive of the agency which provides it. If evil, we must, as far as possible, remove the temptation, provide legitimate substitutes and at the same time teach the Senior to see what true recreation is.

6. One of the tendencies by which Seniors are affected through the example of their elders is that of taking recreation by proxy. "Spectatoritis" is a too common form of recreation. This carries with it the correlative practice of professionalism. Of course, there must be those whose function in life is to lead the rest of us into wholesome forms of recreation, but when the professional does our playing *for* us, little benefit and much harm ensue. We must teach Seniors to avoid being mere bleacher "fans" and to discourage the evil aspects of professionalism.

7. A very important reason why recreational projects are needed in the program of Seniors is that only through the actual practice of Christianity in types of physical and mental recreation can character be developed. The same holds true, as we have previously pointed out, of the necessity for service activities. One does not learn fair play in the class recitation or discussion, but on the playground. One does not learn to appreciate the beautiful by hearing the teacher discuss the subject, but in the climb up the mountain or the ride upon the lake.

### Play Activities in the Curriculum

Thus we come to see the necessary place of recreational activities in the church-school program. They are being increasingly recognized and provided for in progressive churches both for their own inherent character-building values and for their effect in making for a higher quality of study and service. The two quotations following are indicative of the new viewpoint:

"Good fellowship in the church is itself a process of Christian Education; it is not to be used as mere bait wherewith to induce the young to submit to an education that is not to their taste. The church has a direct interest, not merely a derived one, in play and frolic, in the interplay of the sexes that leads up to courtship and marriage, and in the cultivation of acquaintance just because persons as such are worth knowing. There are few developments of religious life in modern times as significant as the little-heralded introduction of play into the churches. What, a church at play? What would our spiritual fathers say to it? Here are Sunday-school baseball teams, with references thereto from the sacred desk on Sunday! Here are

cooking-stoves and kitchens in the churches, and club-rooms, and gymnasiums, and swimming tanks! Well, whatever the fathers might say, the voice of love declares that wherever and however we enrich human fellowship on the simple, democratic plane of regard for men as such, we do the will of the Father, we bring nearer the world-wide realization of the democracy of God."[1]

"If the teacher in church school knows what plays and games occupy the leisure of the pupils, and knows also the character-making values of these plays, here will be a bond of connection between lessons and life that is most valuable. Clean sport, fair play, self-sacrifice, obedience to rules, team cooperation, skill, initiative, a sense of honor, chivalry, generous appreciation of an opponent—these and many other qualities find expression and development in the spontaneous life of the playground. The problems of the playground may well form a basis of class discussions. On the other hand many lessons taught in the church school find ready illustration in the play-life of the pupil. Every teacher should have a classified list of plays and games, adapted to the different age-periods, and whenever possible teachers should also participate with their pupils in their play."[2]

Projects of recreation find a natural place in the total program. Their most frequent occasion will be the fact that the Senior will want to turn from his other activities to find relaxation of body and mind. In this case, it is not essential that there be a direct connection in letter or form between these other activities and the type of recreation. Such an attempt to find a literal

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[1]COE, G. A.—*A Social Theory of Religious Education.* Scribner's, p. 89.

[2]COMMITTEE ON THE WAR AND THE RELIGIOUS OUTLOOK.—*The Teaching Work of the Church,* p. 173. Association Press.

connection would be a violation of the principles underlying recreation itself.

On the other hand, as we have noted above, it is essential that the true function of play as re-creating the Senior for his work and study be a guiding factor in and through it all. In a very large number of instances a leader will find opportunity to have forms of recreation grow out of, and bear a very direct relation to, projects of service or study. If a group, for example, is studying world-friendship, what would be more natural than to arrange for an international social, in which the games of other peoples are played or in which young people of other races or nationalities contribute forms of play which are native to them and in turn learn our best types of recreation? Or, let us say that the Seniors are imbued with a desire to help others and at the same time want to renew their own physical powers. What would be more acceptable than a "hospital-hike" such as one group of young people took, having as their guests the crippled children from a local hospital?

Often the experiences of play are the starting points for other projects. Countless problems for discussion arise from events on the playground or at the social. These concrete issues which must be faced and solved are far better themes for topics than abstract subjects sent out from a headquarters office. Many a Senior group has been led to make a project of the entire problem of their recreation, studying about it, worshiping about it, and setting forth to practice it, all because they discovered that certain types of recreation in which they were engaging were unsatisfactory when

the greatest good of the greatest number was considered.

### Recreation Projects for Seniors

As we have said above, many of the recreation projects of Seniors will be relatively independent of other elements in the total program, because their starting point is found in the need for doing better work and study, and play therefore becomes a life necessity. The wide variety of physical, mental and social activities which are available should be examined by the leader and the group to discover those particular programs or elements which meet the present need. The type of activity in which the Seniors have been engaging, the general ideals and practices in the community, the points at which the Senior recreational program is weak, these and many other factors will need to be considered in making a choice. At the close of the chapter will be found a list of books which discuss the general principles and methods of recreation. Those which follow contain material for recreational activities.

Bancroft, Jessie H., *Games for the Playground, Home, School and Gymnasium,* Macmillan.
Draper, George O., *Games.* Association Press.
Ebright, Homer K., *Recreation for Young and Old.* Abingdon Press.
Edwards, R. H., *Popular Amusements.* Association Press.
Geister, Edna, *Ice-Breakers and the Ice-Breaker Herself.* Doran.
——*It is to Laugh.* Doran.
——*Let's Play.* Doran.
——*The Fun Book.* Doran.

Harbin, E. O., *Phunology.* Lamar and Whitmore.
Johnson, George E., *Education by Plays and Games.* Ginn & Co.
LaPorte, W. R., *A Handbook of Games and Programs.* Abingdon Press.
Manuals of such organizations as the Y. M. C. A., Y. W. C. A., the Boy and Girl Scouts, the Woodcraft League, the Campfire Girls, etc.
Miller, C. A., *Chinese Ginger.* Missionary Education Movement.
Moxcey, Mary E., *Good Times for Girls.* Abingdon Press.
——*Leadership of Girls' Activities.* Abingdon Press.
Owen, Ethel, *A Year of Recreation.* Abingdon Press.
Powell, W. T., *Recreational Leadership for Church and Community.* Abingdon Press.
Reisner, C. F., *Social Plans for Young People.* Abingdon Press.
Richardson, Norman E., *The Church at Play,* Sec. II. Abingdon Press.
Rohrbough, Lynn, *Handy.* Old Dutch Press.
Smith, C. F., *Games and Recreational Methods.* Dodd, Mead & Co.
Wells, Amos R., *Social Evenings.* Christian Endeavor Society.

We have also suggested that many recreation projects for Seniors will grow naturally out of their other activities. The two brief lists following contain suggestions for recreation in connection with activities of service and study respectively.

### *Projects Possible in Connection with Service Activities*

Making a Book of Athletes of other races (or of America) who have made good from the Christian standpoint.

Planning and carrying out an International Social.
Providing an Evening of Fun for older folks, or for younger friends.
Cheering up the minister or other church worker.
Singing carols at Christmas or hymns and favorite songs for shut-ins and old people.
Conducting a hospital hike.
Making valentines, May baskets, Easter gifts, etc., for children or others.
Creating games, puzzles, etc., to send to young people in lonely communities.
Planning and carrying out an "Old Times Party" for the older people of the church.
Making a book of clean humor for a shut-in friend.

***Projects Possible in Connection with Study Activities***

Holding an advertisement social (from study of a Christian attitude toward the Press).
Taking a trip to an art museum, picture gallery, some famous church, etc.
Holding an Evening at ———— College.
Holding an old-fashioned church meeting.
Taking a nature hike.
Holding a Chemistry Evening (amusing experiments).
Singing the hymns and songs of other nations.
Guessing Bible characters (in reference books above).
Holding a Favorite Poem Evening.
Devising and carrying out a program for a model physical, mental or social recreation evening for the Senior group.

Those who may be interested in a general project for Seniors to guide them in the discovery and use of Christian forms of recreation will find a flexible and adaptable procedure outlined in *A Christian's Recreation* by the author. (The University of Chicago Press.) It not only suggests topics for discussion, with an

optional list in addition, but offers a number of service and worship projects naturally related to the total enterprise and suggests how the group may organize to make their own investigations and test their own conclusions.

### A Christian Recreation Program

To provide that Seniors obtain character on the Christian level from their experiences of recreation, the leader should bear in mind such facts as these:

1. The program and activities must be such that all are participating in them and are contributing their special talents toward a successful outcome. The evils of "spectatoritis" and emphasis on professionalism are to be avoided. The best types of recreation are those which call forth the active participation of every member of the group. The home talent type of play is preferable educationally to simply being entertained, although of course there are occasions when the latter is acceptable and truly recreational.

2. The program should contain many types and forms of recreation and be well balanced. One very serious charge against the play activities of Seniors is that they are too often dependent upon one form of relaxation. It may be dancing, or the movies, or some other type in which a local Senior group have allowed their recreational powers to stagnate. Variety, balance and freshness are good ideals for a Senior play program.

3. In and through the program there must be large opportunity for the Seniors to take responsibility. They must develop the organization necessary to carry

through a recreation project and thereby learn that organization is a means to an end, not a sacred and magic scheme which of itself will prevent their society, class or club from falling to pieces. Not only must their sense of responsibility be thus aroused, but their powers of creativeness and originality should be appealed to in planning recreation projects.

4. In every program of recreation in a Senior group there should be an increasingly larger place for the service motive. Some Senior groups never think of others in making out their recreation schedule. The wise leader will find many opportunities, as we have pointed out above, to turn play in the direction of service. Seniors may double their joy by taking others into their play circle and giving them a good time. Sometimes it may be young people of other races or faiths, at other times older or younger members of the church, and at still other times the friendless and unfortunate.

5. One very effective way to habituate the Seniors to forms of recreation that are desirable and prevent their being tempted by unchristian forms of play is to lead them in projects of opposition to agencies and individuals that are promoting these undesirable types. Once a Senior has publicly committed himself in opposition to these evil forces, he has begun a habit of thinking and acting which makes it quite unlikely that he will be influenced by their appeal.

6. In every program of recreation the leader should be on the watch to note opportunities to teach worthwhile "lessons" as they are suggested by the events of the program. We have a habit, as leaders, of think-

ing of "the lesson" as something we tell them or which they get out of a book on Sunday, when in reality it is best learned in direct connection with the recreational or other event of the week day.

7. The quality of the activities carried on must be thoroughly Christian. One should be able, if a visitor or stranger, to note this fact when chancing upon a Senior recreation program. Many leaders and groups are tempted to "let down" in the matter of their recreation for the sake of attracting numbers to their class or society, or because they forget in the excitement of play.

8. As the program of a Senior group develops, the purpose and meaning of recreation from the Christian point of view should become increasingly clear. It is not always possible to have activities of recreation begin on as high a level as one would desire, especially when they are first finding expression in the church's educational program. The Seniors are tempted to carry into their church program the standards to which they are accustomed in their association with other non-Christian groups in the community. But as soon as possible there should arise a consciousness of and a willingness to practice the way of Jesus in recreation.

*Reports*

1. Write a short paper on the theme, "Recreation Experiences which Have Enriched My Religion."
2. Describe a Senior recreation project which you believe to have had real Christian education value and which met, to some extent at least, the tests for a project as set forth in Chapter I and in this chapter.

3. Make a skeleton plan for a recreation project such as you think might easily be related to a service activity carried on by your Senior group.
4. Make a similar plan for a recreation project naturally related to your Senior group's study activity.
5. Discuss the topic, "The church rather than the public school (or other community agency) should carry on the recreation for Christian young people."
6. Make a critical examination of the suggested plan for a Senior project, entitled "A Christian's Recreation" (by the author).

*Questions*

1. What is meant by the author when he says "Recreation is primarily an emotional, enjoyment experience?" What significance has this for religious education?
2. To what extent does your church use play as a "bait" to attract Seniors? As having direct character education value? What evidence can you give of either aim?
3. To what extent are your Seniors conscious of their recreation as necessary to the successful execution of their projects of service, study and worship?
4. How would you go about it to correct any of the evil tendencies in the recreation of your Seniors suggested by the reading of the chapter?
5. What would you think of taking your Seniors to a beautiful out-of-doors spot for their Sunday session? Under what circumstances, if any, would it be advisable?
6. Has your teachers' reference library a supply of good books on recreation for young people?

7. Is your church-school program so organized that some one is acting as a supervisor of recreation for the Seniors?
8. Do your Seniors confine their church recreation activities to their own group or do they join with the rest of the church (older and younger) in occasional programs?

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## Chapter V

## THE IDEAL COMPANIONSHIP

In his definition of worship Hartshorne gives us a very helpful understanding as to its central emphasis. He says:

"True worship arises out of and satisfies certain universal human needs. Some of these are the need for an ideal companionship, the need for moral reinforcement, the need for inner harmony or peace, the need for forgiveness and moral recovery, the need for moral leadership, the desire for the preservation of all values.

"All these needs could be summed up as the need for the organization of the will. In worship the individual will meets and recognizes the Universal Will and seeks to become identified with it. The result is the ordering of life's purposes and ideals around some supreme purpose, which one takes to be the will of God . . .

"The Christian character is the one that is organized consciously around the will of the Christian God. In fellowship with the Father, the Christian finds the renewal, the reinforcement, the forgiveness, the leadership, the permanence; in a word, the ideal companionship that is essential for the achievement of the social ideals of Jesus Christ."[1]

### Worship as a Religious Experience

It is not difficult to defend the thesis that worship is a religious experience. The temptation of most people is to view worship as *the* religious experience to the comparative exclusion of other approaches to God. The reason for this seems to be found in the fact of a

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[1] Hartshorne, Hugh—*Manual For Training in Worship,* pp. 1, 2. Scribner's.

limited view of worship which confines it to certain places and times, to certain forms and ceremonies and to the expression of one's emotions, in quite utter disregard of the other phases of life which we have been discussing in the foregoing chapters.

A satisfactory answer to the problem which most people seem to have in reconciling their relationship to God and their relations to men may be found in the thought that worship is the emotional emphasis in a more complete religious experience. Until we find this unity of worship in the totality of the Christian life, worship is bound to be incomplete as a religious experience. Such sentences as these suggest the relationship between work and worship:

"These two objectives—the worship of God and the service of man—imply at once separate functions and the same function.

"The church dare not surrender to the sentimentality of an exclusively other-world notion of itself as a place of worship alone.

"The church dare not surrender to the sterility of an exclusively this-world notion of itself as a place of work alone.

"The church is neither a mystic's retreat nor a reform club.

"It should be both at once—a place where worship and work depend one upon the other.

"It should be a place where we spiritualize our social programs and socialize our spiritual purposes.

"Its services must find their justification in its service.

"Its service must find its inspiration in its services.

"It should be a place where the apostle of personal religion and the prophet of social justice merge their ministries.

"Within its walls we should never find it necessary to speak of a 'spiritual' gospel and a 'social' gospel, as if religion were departmentalized.

"We cannot say at one moment, 'I will now be a spiritual being and exercise my soul,' and at another moment, 'I will now be a socially minded citizen and work for the common good.'

"Such splitting up of our lives is a travesty on the coherent purpose of religion.

"The authentic church is dedicated to the worship of God and the service of man as separate expressions of a single function, which is just another way of saying again that the worship of God and the service of man are at once separate functions and the same function."[1]

By viewing worship as the feeling emphasis of a richer and more inclusive experience we find that it bears a close kinship to recreation in that it is an emotional type project in which the worshiper seeks to re-create his life ideals and gather strength for their fulfillment, just as he seeks through play to rebuild his physical and mental capacities. Says Hartshorne in this connection:

"Recreation is not an independent enterprise; it is simply the pulsing alternation between the two enterprises of work and play. Engaged in meeting the necessities of physical existence, the primitive individual plays in crude and exciting ways suited to the process of rest and refreshment that is required by his physiological condition. Religion for him would be an effort almost wholly in the realm of duty, or else would be a recreation characterized by the emotional excesses of primitive festivals and revivals. But as his work becomes socialized and his play more refined,

[1]FRANK, GLENN—In article entitled "The Dual Role of the Church." Copyright 1927 by the McClure Newspaper Syndicate.

as he seeks his true self in moral rather than physical conditions and relations, so his recreation becomes an alternation, if you like, between worship and service. Worship serves as the great recreator for those whose tasks are completely spiritualized by religion."[1]

It is easy therefore to see that worship is a type of experience which is truly religious and vitally necessary when its need is found in the setting of a project in which work and study and play and worship all have a common unity.

### The Senior and Worship

We do need a proper emphasis on worship of this character in the program of religious education for our Seniors. A few of the particular reasons may be given.

1. Worship, if treated as we have suggested in the foregoing, is a natural expression of Senior interests. When it has a meaning for the other activities of life it is not only a necessary activity but an enjoyable one, as it should be, and as enjoyable as recreation of body and mind. All that we know of psychology leads us to believe that young people are instinctively led to construct and reconstruct their lives in terms of their Ideal.

2. It ought not to be so, but unfortunately is, that in our present imperfect development of social organization, we find the high point of idealism in the Senior age and just beyond. Perhaps some day we shall encourage the young idealist to hold to his God-given faith and help him to realize it as he goes on through

[1] Hartshorne, Hugh—*Childhood and Character*, p. 213. Pilgrim Press.

adult life. We ought, therefore, to help the Senior to seek the "Ideal Companionship" and so firmly establish it that it will remain and grow richer throughout life.

3. Seniors are as prone to make mistakes and to fail to achieve as are adults. "Missing the mark" (which is the literal definition of "sin") is a fact of human life. Seniors are in daily need of reviewing, reinterpreting and completing their experiences in the light of life of the Ideal Companion. A Senior girl once gave as her definition of worship, "facing life from God's point of view." We have in this simple statement not only the unity of worship such as we have insisted upon, but the fact that the issues of each day must be met in the light of ideals to be achieved.

4. Many thinkers are calling our attention to the fact that our modern civilization, especially in the Occident, is placing an increasing strain upon this aspect of our life because of its haste. We are told that we may learn much from our renewed contact with Eastern civilizations which have laid great emphasis upon the contemplation of life in an attempt to get at its true meaning. We are also reminded that Jesus' entire life and teachings were the product of the East. Seniors in their plastic age are easily affected by our feverish activity and because of their energetic natures are easily led to be busy without relating their business to the more desirable ideals. Worship meets a real need in the life of the present-day Senior.

5. The stress upon worship, which received so much attention in generations past (in fact, was viewed as

almost the whole of religion), is quite absent in the activities which society provides for training youth today. In the public school there is no place for worship, even in terms of universally accepted ideals. Work offers no place for the reinterpreting of its meaning. Only now and then do certain prophets point out the need for questioning our program of manual and mental activity with a view to its reconstruction in terms of human values, and seldom do their questions reach the life of the worker of Senior age. Further, it may be said that for various reasons the home is no longer a worshiping institution. Nor do the other training institutions, organized to take care of the responsibility of parents by proxy, give a fair division of their programs to any type of worship. This need of every Senior to habitually review his activities in the light of a Higher Ideal and to re-direct his efforts will find practically no answer unless the church undertakes a program of worship.

6. Too many of the study, service and play activities in our present Senior education program fall far short of attaining their desired goal, either because they have no objective outside of themselves or because they have an objective of a low order. None of these activities will be carried on effectively from the Christian viewpoint unless in and through their execution there is a deep underlying consciousness of the presence of God in the enterprise and a desire to carry it forward in accordance with his ideal.

### Worship in the Curriculum

Worship, therefore, should be a part of the total

experience which gives Seniors their religious education. It is equally important with the other activities. It is refreshing to note the progress being made in transforming the "opening exercises" in Senior departments into real experiences of companionship with the Ideal Life. Worship has been ignored too long. If criticisms were to be made, one grave danger at the present time in Senior worship programs seems to be the emphasis upon their intellectual nature. Too many services are a series of things to be said, of ideas to be rehearsed. The feeling element which characterized our young people's prayer meetings a generation ago is somwhat lacking in our "ready-built" programs of today. It is true that those devotional meetings had many defects, but one thing is certain, they had an earnest and a spontaneous spirit of worship which one misses in the discussion meetings of the average Senior worship of the present day.

Another criticism is one which has been made in the foregoing chapters with reference to other activities in the Senior program. Worship is viewed as an activity quite apart from the activities of study, of service and of play being carried on by the Senior group. Its themes are made by agencies far away and are uniform for Senior groups in all sections of the country and in all types of churches. The prayers to be prayed, the hymns to be sung, the Scripture to be read and other features are determined not by the nature of the activity in which the Seniors are engaging at the time in the local church, but by the particular order of worship selected by the leader or found in the quarterly or manual for the particular Sunday.

Worship at its best, however, is the natural reaction of the group to a certain experience through which they are going and in which they come to recognize the need for companionship with God. Worship projects may grow out of or be subprojects of other activities and certainly should point forward to projects of other types. The natural place of worship as an aid in carrying forward a worthwhile enterprise is revealed in the following excerpts from a description of a project in which Seniors were aiding in a campaign against Sunday movies:

"Facing the situation together in the worship experience, the young people developed a group spirit which was particularly valuable. Thus an understanding of the unity of their work came as a result of the devotional periods in the earlier meetings. In the prayers voiced and hymns sung there came the realization of the joint nature of the enterprise they were undertaking. This concept vitalized the discussions that followed; it gave value to suggestions that any individual might make. Moreover, these suggestions came easily and readily because of the sense of comradeship in a worthwhile cause which the worship experience aroused.....

"In the later meetings of the group after acquaintanceship and group activities had furthered this sense of unified endeavor, the worship service was defined in terms of meeting the whole situation in keeping with a divine plan. There was a desire to enter upon the separate activities involved in keeping with a spiritual purpose. The idea was very clear to the majority of the young people. They believed that they were on the side of right. . . .

"Of more significance perhaps is the fact that the worship services increased in value as the campaign drew to a close . . . The cooperative nature of the

worship service gave incentive to individual effort to place all work in line with the ideal. Thus worship was a natural experience because it arose out from the natural demands of the situation. On the Sunday afternoon prior to the voting, the singing of "The Fight Is On" had more than a sentimental challenge to a vague duty. It, as the other worship elements of the program, pointed very definitely to an actual situation that they were endeavoring to meet religiously."[1]

### WORSHIP PROJECTS FOR SENIORS

In the scope of this book it is impracticable to give space to the usual programs of worship based upon abstract themes. There are a number of books containing such programs and one will find much help in denominational manuals. The criticisms given above as to the weaknesses of these ready-made programs should not be taken to mean that no value can be obtained from their use. Very often a program can be selected and used which is quite appropriate to the experience which the group is then having. At other times such programs from books or organization headquarters may be very suggestive and may be viewed as source material from which local Senior groups can select portions to make a service of worship which precisely expresses their feelings with reference to the total project.

If the student of this book will turn back to the lists of service, study and recreation projects given in Chapters II, III and IV, he will there obtain themes for the most vital types of worship. The activities in which Seniors are engaged should be the natural sub-

[1]EXMAN, EUGENE L.—In *Religious Education*, Oct., 1925, pp. 356, 357.

jects of prayer and singing. To center the worship of the Senior upon foreign missions when he and his group are giving their best thought and energy to a project of local community christianization or vice versa, only serves to devitalize the service, the thinking and the worship as well.

It should be said here that there ought to be some provision for the Senior to worship in each of the variously sized groups of which he is a member. That is, there should be class worship, departmental worship and somewhere provision made for real, active and democratic participation in the worship life of the entire church. In the latter frequently ignored opportunity the Seniors should take their turns in leading and contributing elements to a service in which the entire church membership, old and young, participates. Nor should the Senior leader forget the need of his young friends for individual and private worship centered about the life of the various groups to which he belongs and his own individual problems.

The worship projects of Seniors may and should take various forms. Too often we tend to think of a worship program as a formal affair following "the usual order of service" and ignore the possibilities in those of an unusual, informal or special type. The following are suggestions of worship services which are different:

1. A program with the usual elements of Scripture, song and prayer used to make effective a memorial, recognition or dedication service. The reason for such a service may be found in a project which the group is undertaking to pay public tribute to some past or

present hero of the commonplace, or to some local, national or world servant of humanity. Or it may be the occasion of the group's dedicating or rededicating themselves to undertaking their life work as Christians, to carrying forward a truly Christian world-friendship program or other worthy project.

2. A play or pageant may easily emphasize the worship spirit, although not every one should of necessity be of this character. Certainly opportunity should be found in many dramatic performances to make an emotional appeal of a worship character. And most certainly any such performance which carries a distinctly Christian message should be preceded by a simple and yet earnest devotional service in which the actors recognize the need of God's help in carrying the message to their audience.

3. A program largely of music may be carried out as an expression of worship. Such a program may be the outgrowth of a study of "Music and the Church" or a similar project, or it may be a preparation for appreciating a lecture on sacred music or an organ recital; or it may be simply one means whereby the Seniors obtain strength and spiritual poise for their work and play activities.

4. A number of Senior groups have found great help in a communion service held in connection with various group projects, such as a life-work conference or a commissioning of delegates to a denominational meeting. The weakness of many communion services is due to the fact that the worship and consecration features are too general. Services of this character can be most effectual when they are the means of en-

riching and intensifying some specific enterprise. It is hardly necessary to say that as far as possible such a communion service should be a true project of the Seniors themselves. Several churches have adopted the custom of choosing young people to assist the minister in the administration of such a special service.

5. A most effective type of worship service is that in which symbolism is used. This appeals to the emotions and helps to make a more lasting and impressive experience. Candle-lighting and initiation services are of this type. These worship services are most educative when the Seniors have a chance to exercise their own creativeness and originality in their development rather than to copy a symbolic or ritualistic service which some other group has created or which is the product of some ingenious adult.

6. An out-of-door service embodying any of the foregoing features has very significant values. The author recalls a very simple service of worship held in informal fashion as a portion of a Sunday afternoon hike at a summer conference. After reaching the top of a hill on the boundary line between the United States and Canada, the Seniors observed and discussed the boundary markers and the beautiful scenery on all sides. Then followed a few songs, some brief remarks by the leader and a prayer—all appropriate to the occasion. We need more of such worship services in "temples not made with hands."

7. As often and yet as naturally as possibly, Seniors should be led in informal worship. There are many occasions such as that mentioned immediately above, or at a discussion meeting, or in connection with a banquet

or dramatic performance, in which a simple project of worship may be carried out with profit. Because of the values of spontaneity and originality which come from the informal type of worship in contrast to the more formal and planned types, it would seem that we have not had enough of the former in our more recent development of programs of religious education for Seniors. For similar reasons worship would often be more effective if it took place following a discussion rather than preceding it, as is the usual order.

### MAKING WORSHIP EFFECTIVE

The leader who is anxious to make the worship of his Seniors effective and of a high quality should give special attention to many points, among them the following:

1. Worship is not developed primarily by technique. In order to worship, there must first be present some real purpose in the mind of the Senior. His life problems must be the starting point; in them he must become aware of a need which can be met only by the Ideal Companionship. Unless technique can successfully arouse this desire, it fails; if it leads the Senior to believe that he has worshiped when he has only gone through a form, it more than fails, for it deadens his sense of need. Great care must be taken then to be sure that we have as the foundation sincerity of purpose, which can then be given a proper channel for expression through the use of technique.

2. Granting that there is present such a real purpose to seek the help of the Ideal Companion, the worship projects of the Senior are then all the more

effective for careful planning and supervision on the part of the leader. There is much demanded of those who would develop the worship life of Seniors. The task requires art of a high order. It is for this purpose that the comments we have made in this chapter are given. Entire books are being given to the problem of training in worship, and it is well. We do need the most careful attention given to plans for Senior worship.

3. The greater the extent to which the Senior participates in the planning and carrying out of his worship activities the better the worship for him. Leaders are so frequently tempted to measure the outcome of a service of worship for Seniors by outward conformity to adult worship and smoothness of program. The test is rather inner, the actual effect which is being wrought on the Senior himself. We must not put foremost, then, such criteria as the language of the prayer, the quality of the singing or the formality of the order of the program, and in order to obtain these have adults carry on the program. Seniors learn to worship by worshiping, even though their technique may be somewhat inferior to that of adults.

4. Great care must be given to the choice of elements. Much could be said at this point, but we mention only such items as the avoidance of jazz tunes in hymns and the expression of outworn theological conceptions or anti-Christian sentiments, such as are contained in many hymns; *e.g.,* the warfare hymns or those embodying a selfish view of salvation. When these points are made plain to Seniors they will agree to their wisdom. Similarly the prayers used should

sometimes be extemporaneous and sometimes be prepared in advance. When the written or printed prayers of others are used, they should be selected very carefully in order to be a true vehicle of the purpose of the Seniors, not used merely because a prayer must be put into the program. The same principle holds true of Scripture selections, of special music and the climax features.

5. It is always a desirable feature, after the carrying out of a worship project of any appreciable complexity, to provide that the Senior group participating in it review the experience in order to conserve the values obtained from it and to note any weak points in order to plan for a better service the next time. This practice is of great value in training for worship. Care must be taken, however, to keep the matter of technique subordinate to purpose and spirit.

6. In truly effectual worship the emotional emphasis should be primary. Of course there should be a reasonable balance of the intellectual and the previous or prospective physical activity elements, but they should not be so prominent as to destroy the purpose of a worship project which is to produce an *enjoyment-feeling* of renewed life and ideals, the re-creation discovered in the Ideal Companionship.

### *Reports*

1. Visit the worship service of a Senior group and afterward write a careful report of what you observed, giving attention to both the desirable and undesirable features and also making constructive suggestions for its improvement.

2. Describe a Senior worship program which you have observed or learned about which seemed to you to be unique and particularly effective.
3. Make a list of hymns which you think are particularly adaptable for Seniors and are free from such objections as are pointed out in this chapter.
4. Make a list of worship elements, such as forms of prayer, ways of presenting Scripture, types of special music, etc., which you know to have been particularly effective in Senior worship.
5. Prepare a plan for a worship project which bears a natural relation to the service, study or recreation activities of your Senior group.

*Questions*

1. Under what circumstances, if at all, should an adult lead the worship of the Senior group?
2. Can there be any program of true worship which is not a project?
3. Do you agree with the view of Glenn Frank quoted in the chapter as to the unity of worship and service?
4. What likeness can you see between true play and worship?
5. Do you think the author is right in his view that our "machine age" is not conducive to worship?
6. What are the relative values of worship preceding group discussion as compared with worship following it?
7. What provision is made in your Senior department for a review of the worship experience as suggested in the next to the last paragraph in the chapter?
8. Should the emotional emphasis be primary in worship, as the author holds? Why?
9. Where did Jesus get his themes for worship?

What does your answer imply for the worship themes for your Seniors?

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## Chapter VI

# SENIOR COURSES— IDEAL AND AVAILABLE

In the last four chapters we have been considering four types of experience materials which should enter into the program of religious education for Seniors and have sought to give something of the character and natural interrelationship of these several types. The question we now face is "How can we have a course or program which provides these materials?" In an endeavor to answer this question we shall first discuss the nature of an ideal curriculum for Seniors and then take up the problem of the use and enrichment of such materials as are now available for the young people of this age.

### Tests of an Ideal Senior Curriculum

We shall first summarize a number of points we have been stressing in the earlier chapters as to the qualifications of desirable religious experiences for Seniors. An ideal course or program for them must meet such tests as these:

1. It should provide for religious experiences involving head, heart and hand. As far as is practicable every experience provided should make this appeal to all phases of the Senior's life.

2. The program should be balanced, developing all the talents of each individual, his special talents to their fulness, and also giving him that breadth and culture which appreciates the mutual contribution which he and the other members of his world make to the total of human happiness.

3. It should give the Senior an increasing responsibility for the execution of the activities carried on, and these activities should be of such a nature that they appeal to the native and acquired interests of those of his age and experience.

4. The Senior curriculum should be in the nature of a joyous adventure of discovering truth for oneself as over against a process of indoctrination by others.

5. The course of experience through which the Senior is led should at one and the same time stress the social aspect of religion and be intensely personal. Allegiance to the cause of Jesus, obedience to the voice of God, joining the Church—such decisions should be vitally associated with, and develop as accompaniments of the activities provided.

6. The ideal Senior program should offer a maximum of opportunity for group cooperation and the learning of all the Christian qualities through experiences shared with others. As long as it is in a world of persons that the Senior must live his life, just so long is it necessary that he learn to be a Christian in situations involving other persons.

7. The best Senior curriculum should conceive of these Senior activity-experiences as naturally and closely related units of the larger program of work, study, play and worship of the entire church. The Senior course is not a course in learning to live apart from the church life but within that life.

8. Similarly the Seniors' activities should have real objective and practical value in building the kingdom of God. What they do should be just as useful in promoting good-will throughout the world as the

accomplishments of their more mature elders, allowing, of course, for differences in amount and skill of performance.

9. The program should be filled not so much with an emphasis upon the negative as upon the positive aspects of the Christian life. For example, the Senior is not merely to be urged to shun evil in the plays he sees and the books he reads, but he is to be led in an active program of providing for himself and others dramatic and reading experiences of a right character.

10. The Senior curriculum should be rich in experiences of idealism, true to Senior nature, and "outrun the conventional" program of public school or other community agency. The Senior group in the church should be known as those with higher ideals and practices than any group of similar age and experience. To the degree that the church-school program for Seniors is doing only the same quality of work as other programs offered, to that degree is the church school failing to fulfill its highest mission.

### Scope of Senior Curriculum

The Senior curriculum is not to be viewed as a series of courses fixed for all types of schools and the same for year after year, but rather in the nature of certain great experiences of brotherhood, sacrifice, loyalty to a cause, appreciation of truth, and the like, which are to be brought about by different and ever-changing materials. For example, loyalty to a cause may be developed in one church or community by a campaign to drive certain unchristian practices out of the high school life; in another it may be the product of par-

ticipation in a peace parade; in still another it may be the outcome of serving in the orchestra of the church. Different churches, because of their peculiar characteristics and the timeliness of certain happenings, are to utilize their several local needs to implant particular desired habits of Christian character in their Seniors. It may also be, for example, that this present year the experiences whereby international friendliness is to be taught in most churches to Seniors are provided by the developments in Mexico or in China; the next year it may be the events in Turkey or in some other country. A uniform and a static curriculum can never provide the best materials in a course in Christian living for Seniors.

We have discussed, in Chapters II-V, the various types of experiences which Seniors should have. We said, however, that these experiences of service, study, play and worship were not to be viewed as separate courses or programs, but that they were rather emphases in more inclusive experiences or sub-enterprises of them. We now wish to suggest several types of courses which Senior groups may undertake. The author believes that the ideal Senior curriculum will be made up of units of each of these types, selected with regard to the proportionate place which each type deserves.

1. One of the most common types of Senior courses will be the outgrowth of the Seniors' trying to face and carry through to a Christian solution some of the many immediate *problems* which are to be discovered in his environment. The lists which we have given in earlier chapters suggest the nature of these prob-

lems. In their solution activities of service, study, worship and frequently play will be involved. The Senior will be seeking to make a more Christian world, and as he does so certain outstanding obstacles are met. Sometimes to overcome the obstacle physical work must be done; at other times the thought emphasis is uppermost and the proper course to pursue must be discovered. Naturally, either one of these projects, physical activity or study, will require activity other than that primarily emphasized for its complete execution. Study will be involved in a service project and physical activity will be involved in a study project and both will need the re-creativeness of worship and play.

2. Not all the courses for Seniors will be of just this type, however. They will discover, as many groups have discovered, that there is a fund of experience from the past which they cannot profitably ignore. There will be times when some member of a group will make a suggestion like this: "I'd like to know what Jesus had to say about this question of loving members of other races. We are trying to be Christians and we ought to know how he stood, if we want to live his way." Or the suggestion may be broader in scope and a desire may be expressed to take up a thorough study of the life and teachings of Jesus, or of the prophets, or of the leaders of religious reformations. Wise leaders of Seniors will be on the watch to utilize such feelings of need in this respect to open the way for the introduction of *past racial experience* as real *study* projects. We can therefore have, and still be true to the project principle, courses in sacred history; such as the history of the Hebrews, the life of the early

church, and the history of missions. We may also have similarly organized studies of various sections of sacred literature or of the biographies of great religious leaders. We have tried to say again and again that our Senior curriculum must not consist entirely of this sort of material treating only of past experience. We must also say here that Seniors should undertake, and that, too, with understanding and eagerness, to get some systematic view of what the past has contributed to religious progress.

3. Another type of Senior course is the experience gained from the conducting of a *survey* or *experiment*. It will often happen that Senior groups will not realize that there are any problems that are to be solved or things that need to be done to make a more Christian world. That is the difficulty with many of our young people and older ones as well. We need the experience of the survey occasionally to call vividly to our attention the fact that there is work for Christians to do. A survey may be suggested by a condition of evil which comes to the fore in the community, by a growing lack of interest on the part of Seniors in the program of the church, or by some event such as the building of a new church. It is a good thing for Seniors to begin their year's work with some sort of survey of needs and problems, in order that they may devote their energy to the most fruitful projects.

We have seen that it is often necessary for learners with the Christian spirit to venture forth upon uncharted seas, because neither their own present experience nor the experience of the past can guide them in the discovery of the Christ way in their day and gene-

ration. Thus it is that Seniors should be encouraged to experiment in the discovery of the best ways to apply the principles of Jesus to the life of today. Experimental projects do appeal to Seniors and challenge not only their resourcefulness and spirit of adventure but also their inherent idealism. We find young people today learning much about the Jesus way of life by experimenting in friendship with those of other races or daring to act as though war were unnecessary and could be abolished. There is a wide field for Seniors to attempt to discover new and untried ways of Christian living.

4. In addition to the types of courses we have described above, which represent what one may learn respectively from his own present experience, from the past and from an appeal to the future, there is a type of course which should be undertaken by every Senior group. For lack of a better name we may speak of such as *organization-of-thinking* courses. Having had the experiences of the kind suggested, it is a good thing to include a reasonable emphasis upon bringing together one's ideas with regard to the important matters with which a Christian is concerned. Such organization-of-thinking courses might include the building of a code of Christian conduct for Seniors, a systematic organization of Jesus' teaching regarding modern problems of war, industry, race, and the like, and in simple fashion a statement of theology for Seniors. Many of these values may be obtained in connection with other courses, but the Senior leader should pay some attention to having his group bring together their beliefs and purposes into an organized whole. It

is quite essential in this connection that some of the more important of these summaries of thinking and codes of action be drilled upon and memorized as guideposts and symbolic reminders of purposes accepted for one's life as a Senior. Often such memory work is best accomplished by using the statements of great religious leaders which they have left in prose or poetic form.

This fourfold classification of types of Senior courses just suggested does not mean that there is not a close relationship between the types. The major portion of the Senior's Christian education will be obtained by courses of the first type, in which daily experience is the teacher. Thus we may say that the primary content of the Senior curriculum consists of problems or projects of the character we have outlined, and that secondary to these are the study courses based upon the experience of the past, surveys and experiments and thought-organization courses. The latter types are means to the solution of the first type and are entered upon with purpose when the Senior sees this fact of their necessity to his successfully facing the problems of every day.

In general, we believe that Senior courses of the future are to be of shorter units. More intensive experiences with fewer topics will be the rule. We have been inclined to discuss many subjects in a year and to allow the same amount of time to each at the rate of one a week. We have not allowed for sufficiently thorough treatment of some of the more important problems and have introduced many themes of no interest or value to the Senior in a particular local situa-

tion. Perhaps units of three months or of half that period will be devised. It will not be possible to lay out a full year's work for a Senior group in advance, to say nothing of a three years' program. What course will follow when one is about completed will depend rather upon what has been happening to the group than upon what some overhead organization has to say in its manual.

### New Senior Courses

It is much easier to theorize about the kind of courses which Seniors ought to have or will have in the future than to produce such courses. It is not without significance, however, that the young people's secretaries of the denominations, together with representatives of the International Council and other agencies are getting together to build a new Christian Life Program for Seniors as well as for other adolescent groups. It is to be hoped that the general program and the new materials to be offered through this cooperative arrangement will go a long way toward an embodiment of the points we have emphasized.

Another indication of progress is the development by the International Council of Religious Education of a new Leadership Training Course for the discovery and training of those of Senior age who are to assume the places of major responsibility in the church as they grow older. Only in a very general way have the scope and method of this proposed course been suggested, and at the present time it is being experimented upon with a view to its later adoption. Its advocates are anxious, however, that it fulfill the following purposes:

"1. To engage adolescents of Senior age in such activities as will result in the continuous reorganization and growth of religious experience in terms of the Christian way of life.

"2. To kindle a vital interest among youth in the need and opportunities of Christian service, and to emphasize those educational processes that will result in discovering those who have outstanding ability for Christian leadership.

"3. To set forth the various types of Christian service, lay and professional, together with the requirements in ability, training, and experience of those who engage in each type, and to set forth the bases upon which a life choice should be made.

"4. To challenge youth to enter some form of Christian service and to take the necessary training in preparation for it."

From the viewpoint of the standards we have been emphasizing in this chapter, the method by which this course is to be conducted is very significant.

"It is not a group of textbooks to be studied in the traditional manner. It is life-centered, and is designed to help adolescents solve their everyday problems, in the home, church, and community, in such a manner as to promote growth and develop capacity for Christian leadership. Help for the solution for these problems will, of course, be gathered from all available sources.

"This course lays great emphasis upon pupil participation. In conducting schools, conferences, and all kinds of group activities, ample provision should be made for individual and joint activity under careful supervision. The significance and value of each unit will depend upon the extent to which adolescents are given opportunities and incentives to 'learn by doing.'

"The work of each unit should include such activities as the following:

(a) Investigations, observations, study of reference materials, committee meetings, personal conferences, rehearsals, construction work, etc.

(b) Meetings in group conferences for the exchange and evaluation of experiences (class periods).

(c) Execution of group plans taking such forms as pageants, programs of worship, service and recreational activities."

Perhaps the most significant movement at the present time in the direction of new courses for Seniors and others in the church school is the work of the Committee on Curriculum of the International Council. For some time past the committee has been at work studying the nature of a modern program of religious education and the principles which should underlie its construction. It is now proposed to begin the construction of a new curriculum for church schools; and staff members of the several denominations, cooperating with the Committee and the Department of Research of the International Council, are developing certain units of the new curriculum for experimentation.

One of the most concrete evidences of what the author has in mind as an improved type of course for Seniors is his *Young People's Projects*. These are suggested plans for meeting a few typical problems of Seniors, such as those of life-work, recreation, world-friendship, the church, the use of the world's material and mental resources, and one's attitude toward the public press. These are not thought of as representing a fixed curriculum for the Senior years, but rather as

a body of source plans from which local leaders and young people of Senior age and somewhat older may select what is appropriate and timely in their own situation. The significant features of these plans from the standpoint of method are the emphasis upon finding activity of a service nature, study, worship and frequently play in a single project; upon cooperative group activity in which smaller groups or committees specialize in certain types of work and make their contribution to the whole; upon group organization, not as an end in itself, but as a means to the successful completion of a group enterprise; upon skillful initiation of the project from the starting points found in the local church or community; and upon such a kind of organization of material as makes it not only possible but imperative that local and individual initiative and resourcefulness be called forth by its use.

### Senior Courses in Established Series

At the present time there are a number of courses available for the use of Senior groups. Most of these have been developed as units in a series designed to meet the needs of all ages of children and youth. For a long time the only course for Seniors was the *Uniform Lesson Series* which is still available and used. The International Lesson Committee, however, has recently issued a *Senior Group Graded Course* which may be used by any class of Senior age. This course has many improvements over the Uniform Lessons and in some respects over the *Closely Graded Senior Lessons* now in use. It is particularly adaptable for use in the small school.

It must be said with regard to the *Closely Graded*

*Lessons,* which have been in use for some years and have completely justified the principle of gradation, that various circumstances and a general desire to meet new conditions have led the denominations using them to revise them from time to time. These changes have in some cases been more than revisions, amounting to practical reconstruction, not only of content materials but of outlines and teaching methods as well. For example, the Methodist and Congregational denominations are at present working jointly upon such a reconstruction of these Graded Lessons. The Presbyterian (U. S. A.) and the Reformed (U. S.) churches have pioneered in the development of a correlated program, including Sunday morning, Sunday evening and week-day sessions, in which the curriculum materials have not only been revised as to topics but greatly enriched in scope to include the type of activities we have discussed in the four preceding chapters. Other denominations also are moving in this direction.[1]

In addition to these denominational and interdenominational courses, there are several other series, the most prominent of which are the Scribner's, or Completely Graded Lesson Series; The University of Chicago or Constructive Studies Series; and the Abingdon Week-Day Texts issued by the Methodist Book Concern.

The fact that many of these lesson series are fre-

[1]Since changes are being made so rapidly in courses and programs for Seniors, the student of this book should consult his denominational religious education headquarters for information with regard to available materials. Leaders of training classes using this text should themselves acquaint the members of the class with the materials offered by each denomination represented, or have those who are informed make a report to the class.

quently (and wisely) revised shows that they are not perfect. It is not our purpose here to go into any extensive or detailed criticism of them. One can easily discover what is lacking by measuring them in accordance with the principles and standards which have been given thus far in this book. Perhaps the most serious defect of the vast majority of existing courses for Seniors is that they are information or instruction centered. We need rather courses which are of a Christian life program nature in which, of course, knowledge will receive its due emphasis.

### How to Use Existing Courses

Since the majority of Senior teachers will, because of the pressure of circumstances, be using the courses which are at present available, some suggestions are given to make their use more effective. There is a great tendency today for Senior leaders to go in search of "a better course" for their classes only to find that the better course suggested to them does not work. The reason is that they have a belief that the course is the prime factor, whereas we might better say that any course is ninety per cent teacher. When teachers acquire this viewpoint, real teaching can be done even with poor materials. Hence the importance of noting and acting upon such suggestions as the following:

In the first place we want to say to every Senior teacher, "Do not be a slave to the course!" The materials which the course writer has gathered and organized are intended to be used as means, not as ends. They are but suggestive. They are to be subtracted from, added to and otherwise adapted to meet

*your* pupils' needs. The author of the text had in mind such helps as would be useful in the average Senior group. But your group is "peculiar." It may be extremely rural-minded or extremely city-minded. It may be starved for lack of, or overfed with, other activities. You must say to yourself, "With *my* pupils, just how much of this material is appropriate? What shall I add to it to teach the lesson which it seems they need?"

It would seem to be better in most cases not to cover ground too fast. There are times when these Seniors do become very much interested in some lesson or part of a lesson so that it would be the wisest and most educational thing to continue upon that topic at the next session. In the meantime, assignments for investigation and other forms of preparation could be made, so that the next session would be worth while and be characterized by pupil-activity and eagerness to arrive at and apply the Christian principles involved, instead of passively enduring the teacher's exhortation or just discussing without any basis of facts previously discovered.

In the second place, there are a number of ways in which the use of any course materials may be greatly improved. A few suggestions for the extension, enrichment and vivifying of the text materials are these:

1. Use, in addition to the text, other reference books and magazines containing interesting supplementary material. If possible, have members of the group read this material in advance and contribute it as their part of the hour's program.

2. Introduce physical and objective aids in the form of maps, charts, models, curios, samples, pictures, and like materials that take away from the abstractness of the usual lesson period and make it more like life.

3. Do not be afraid to talk freely about things in which Seniors are interested. Introduce and let the Seniors introduce questions of athletics; of dress; of local, sectional or world affairs. The skilful teacher will find that in these questions there are real lessons, and he should lead the class to look at these subjects in the light of the Christian standard. One must not talk about these other things as a form of bribe or reward in contradistinction to the lesson, but make them a part of the lesson. On the other hand, he must not become an "opportunist" teacher, blindly waiting for opportunities to point morals in any chance direction.

4. Bring into the course your own personal experiences. Think them out beforehand and make notes on them. Do not depend upon chance association in memory to suggest something, for too often the best personal experience the teacher might give is missed in this way.

5. Appeal to the imagination of the Seniors. Do this with stories, with vivid description and narration and with effective use of the powers of speech. Be earnest in your leadership of the class and your own interest will spread by contagion.

6. Provide for the class exchange of experience. Make the Seniors feel that they are members of a single group, *their* group, not isolated individuals in

the teacher's audience. It is this give and take which makes for interest and learning.

7. Work for some organization of the ideas which have been expressed both by yourself and by the Seniors. Too many courses just "stop." By this is not meant any elaborate outline or summary of many points, but a bringing to a climactic head of what has been done in the course.

8. One of the most needed pieces of advice that can be given is this: "Use half the time you have in practical application of the principle involved." The usual view is that the lesson material consists in the illustration of the principle as it applied in the time of Moses or Amos, or Jesus or Paul. This is only a starter, a means to the end. The discovery of the principle is just the tool we are to use to bring something to pass in present-day life, and the lesson is not over when we have finished the account of its application by these great characters in the centuries long ago. In fact it has just begun. Plan a division of the time you have, no matter how short, so that you have at least as much given to the application as to the discovery of the principle.

In the third place, there are several things which any teacher can do, if he wishes, to make up for the general defect in most of our existing courses which we have mentioned above; namely, their emphasis upon instruction only.

1. Learn to know your Seniors intimately, not only for the purpose of diagnosing their interests and needs, but also for the reason that it is by your personal contacts with them, through the experiences you have

together, that their characters are formed. These two points are to receive more extended treatment in later chapters.

2. Add to your program of class instruction activities of service, of recreation and of worship of the kind we have discussed in earlier chapters. The addition of these in unrelated fashion to a separate course of instruction is not as good as finding all of them in a common project core, but it is far preferable to placing our sole reliance upon instruction as *the* means of making our Seniors more Christian. Try to relate them naturally where you can, but at least have such activities for your group.

3. Democratize your church-school and church organizations; that is, bring it to pass that your Seniors are admitted to the largest possible degree, to all the work and privileges of the organizations of which they are supposed to be members. They will not learn responsibility unless they are given responsibilities. They will not be interested in the welfare of the church unless they have something to say about its problems and help to make its decisions. They will not learn to worship by being worshiped at by an adult leader who alone prepares the program and uses adult materials. The Seniors in the average church and church school need to be real shareholders in every department of its life; for its life, after all, is the major portion of their curriculum.

*Reports*

1. Make a thoughtful criticism of the course or program you are now using with your Seniors.
2. Select some new course for Seniors (as one

of the author's *Young People's Projects,* Sailer's *What Does Christ Expect of Young People Today?* or Stock's *A Year's Program for Young People*) and likewise make a critical examination of it in the light of the needs of your Seniors.

3. Keeping in mind the four types of courses which the author believes should be included in the scope of an ideal Senior curriculum (problems, study of past experiences, survey and experiment, and thought-organization), make a tentative schedule of courses for *your* Senior group for the coming year. Bear in mind what each group has had and what may best be left for following years.
4. How would you go about it to make better use of some specified course which you must use but realize is inadequate?

### *Questions*

1. What proportion of Senior courses do you think should be of the study-of-past-experience type as compared with the other types (problem, survey and experiment, and thought-organization)?
2. Do you think that "it is a good thing for Seniors to begin their year's work with some sort of survey of needs and problems in order that they may devote their energy to the most fruitful projects"?
3. What do you think of the author's suggestion that Senior courses consist of shorter units?
4. What difficulties will the proposed Christian Life Program, referred to in the text, be likely to encounter?
5. What significant advances in content and method can you discover in the proposed Leadership Training Course for Seniors?

6. What is the significance of such a statement as "The course of the future will give a larger place to guidance in method for the help of the leader and a smaller place to printed content material"?

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*See also* manuals of the denominations and extra-church agencies.

## Chapter VII

# DIAGNOSING NEEDS AND INTERESTS

In the first half of the book we have been treating of the *materials* for the Christian character development of the Senior. We have sketched the general program of experiences that should be provided as the medium by which his native traits and capacities can be developed into a mode of living that is characteristic of a Senior who is a follower of "The Way." In this latter half of the book we propose to treat of the *methods* of developing this kind of Senior.

Methods and materials, or curriculum, are hard to separate because they are so closely interwoven, being two aspects of a single process. For the purposes of practical discussion, however, we must do so. Bearing in mind all that we have said about the content of the Senior program of Christian education, we are now to begin again, attempting to trace the process of leading the young people of Senior age into that kind of living which is befitting a Christian. There are a number of things which we must do, if we are to be successful leaders; and in a rough way the steps we must take are the subjects of this and the four following chapters.

### Teaching Seniors

In the newer approaches to religious education, such as the project principle, we find ourselves as teachers compelled to place the pupil first. This somewhat outworn statement is theoretically agreed upon by most leaders; few actually follow it. Many have come to

the point, especially teachers of Senior and Young People's groups, where they are constantly asking "What is a good course for *my* pupils?"

One must, however, go further than this. It is not enough to be discriminating in the selection of a course. The principle of diagnosis is more intensive and more extensive than this. It means careful and intimate acquaintance with the personal interests and needs of every pupil. Certainly it means that the use of an adaptable course is but one portion of the task; at every stage of the course's development, analysis of pupil situations, collective and individual, must be going on.

Some leaders, who are quite ready to grant the principle of diagnosis, hold that they are concerned almost entirely with the interests of pupils; that is, they are not willing that they, as leaders, should take the lead in suggesting problems or activities for their charges. "The pupil must discern that he has a problem," they say. For others this is not enough. They think in terms of the pupil's needs, often ignoring entirely his interests. What a true Senior teacher should do is to think in terms of both interests and needs.

A Senior, for example, may not at first be interested in discerning and practising a Christian attitude toward the public press. He is not conscious that he has any problem in that direction, and therefore he is not willing to enter enthusiastically upon a project of that character. But his teacher, of more mature growth, knows by his own experience that here is a problem that ought to be faced by Seniors because they are unwittingly forming habits and acquiring ideas and atti-

tudes which may have to be unlearned later if they are to be true Christians. The teacher, therefore, proceeds to appeal to other interests—such as the interest in what is happening in public life about them, the interest in creative work, the interest in championing a worthy cause and the like—with the hope of sooner or later getting the Seniors interested in the larger problems which he sees as their need.

In earlier chapters we have given the reasons why Seniors are naturally interested in service, study, play and worship activities. If we have rightly appreciated these various Senior tendencies, we are ready to agree that the first step in the educative process is to know John and Mary. The real Senior is certainly as difficult, if not more so, to know as is the pupil of any other age. We can know the younger pupils for they are off their guard with reference to us; we can know the young person who is beyond the Senior age, because he is coming to a place of companionship with us in the various enterprises of society. But with the Senior it is different. He is old enough to be thoroughly independent. He is wanting to try his wings. He is sophomoric. He is idealistic and often spurns our conservatism. He wants his chance to go it alone.

But when one does win the confidence of a young person of this age and is trusted with the secret ambitions and the confessions of failure, he has at once a feeling of justifiable, joyous pride and a deep sense of serious responsibility. For such confidences won reveal to the teacher that he has a Senior to teach and that the lessons, the program, the materials are but means to that end.

## METHODS OF DIAGNOSIS

There are a number of ways by which we can come to know the interests and needs of Seniors. One of the important ways is to take up a study of psychology. It is for this reason that there are included in the *Standard Training Curriculum* two units of a study of the pupil—first, a study of the pupil throughout the entire range of his development, and then a study of the pupil of the particular age and experience in which one is specializing in his teaching. Psychology is a new subject, but it has given us much light upon the original tendencies of childhood and on the laws by which habits and character are formed. By a study of psychology, particularly as it applies to Seniors, a teacher can more easily discern interests and needs and is more ready to apply the needed direction to the growing Senior.

At the present time we are witnessing the development of a number of types of research which are expected to give us light upon the problems of Seniors. Tests are being devised by which one can measure the degree to which a Senior is honest or dishonest, is prejudiced or impartial in his judgments, is friendly or unfriendly in his attitude toward those of other races, or is pacifistic or militaristic in his relation to the war question. Likewise, we are learning something about the present thought and action of Seniors through surveys which are being made in schools, churches and other institutions.

Although we are not yet in a position to pass upon the accuracy and general applicability of the facts discovered from such sources, we must remember that

these methods of group and individual character diagnosis are just beginning and it will be some time before they can give us all that we desire. The Department of Research of the International Council of Religious Education, the Commission on Christian Education of the Federal Council of Churches, and the Character Education Inquiry are among the agencies now at work applying scientific principles to character diagnosis. In addition, at many of our larger universities, individual students and faculty members are carrying on research work of this kind. The teacher of Seniors should be ready to profit by these research studies.

It has been pointed out, however, that even help from these sources has its limitations and the teacher in the local church must not let such research facts blind him to the dangers of taking a ready-made program from some "overhead" agency.

"Several of our religious educational agencies are making rather feeble beginnings in trying to discover just what young people think they need. From these headquarters new programs will emerge based upon replies which young people have made themselves. These programs will probably also take account of certain eternal principles which have been confirmed by adult experience. When these new materials of religious education are issued, we shall still have to ask the question: Is this particular program issued by my own agency the final word which must be imposed upon my constituency? Is this a new word from Sinai?

"If the answer is affirmative, we shall not have made much progress. The new productions will be widely ineffective almost as soon as they are issued, if universality and finality are attached to them. Life changes, environments differ, new occasions teach new duties. The best that overhead agencies can do is to try to keep

up with the movement of youthful thinking and action, to try to think a bit ahead of what youth is saying and doing, to conceive of a curriculum as always in the process of development, to realize that anything that may be offered from 'above' is only by way of suggestion and help, to advocate that local leaders should always avail themselves of anything good printed by any denomination or private agency, and to urge that insofar as it is possible the pastor and teacher and adult counselor in the local field should build his own curriculum and organization."[1]

In addition to a study of general and Senior psychology and to the facts which are coming to us from the field of technical research, the average teacher will find a number of practical ways by which he can discern the interests and needs of his Senior pupils. Among them are the following:[2]

1. The reading of books giving a general background would greatly help teachers to see more clearly the interests and attitudes of their Senior pupils. Moore's *The Youth and the Nation,* Jane Addams' *The Spirit of Youth and the City Streets,* Margaret Slattery's *The Girl and Her Religion* or *The American Girl and Her Community,* and that recent interpretation of the new youth movement abroad by Stanley High, *The Revolt of Youth,* are but illustrative of a large number of exceedingly helpful titles. A church-school teacher should be constantly reading along this line.

2. The magazines and newspapers are always carrying articles dealing with the problems of leading young people. Such writers as McKeever and Angelo Patri are frequent contributors.

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[1]STOCK, HARRY T.—*The Universalist Leader.* October 17, 1925.

[2]These seven suggested methods of understanding one's Seniors are adapted from pages 104-106 of the author's *The Project Principle in Religious Education.* The University of Chicago Press.

3. Literature offers a wide range of stories and semibiographical material in which the characteristics of young people are portrayed in a most entertaining fashion. Tarkington's *Seventeen,* Ferber's *Herself,* Porter's *Freckles* and *The Girl of the Limberlost,* Eggleston's *Kathie's Diary,* Fox's *The Little Shepherd of Kingdom Come,* Rice's *Mrs. Wiggs of the Cabbage Patch,* Rinehart's *Bab,* and the poems of such writers as Whittier, Field, and Riley are excellent sources upon which to draw to keep alive one's appreciation of the joys and griefs of youth. In this connection one must mention also the biographies of the great men and women who were real flesh-and-blood boys and girls once, and whose experiences can cause us to see infinite possibilities in our Seniors.

4. It is gratifying to note that the stage and the moving-picture can help us discover the interests of young life. A great number of masterpieces of literature are now being filmed. To live for an hour or two as participant watchers while the instincts and habits of youth are revealed in so vivid a fashion will give us more sympathy with the yearnings of growing youth.

5. Another source of help in keeping ourselves reminded of the interests of pupils is the cartoon in the daily paper. Many of these are excellent; as, for example, such series as "The Thrill That Comes Once in a Lifetime," "The Days of Real Sport," "Gasoline Alley," "Metropolitan Movies," "The Little Scorpion's Club," "Tomboy Taylor," "When a Feller Needs a Friend," or "Life's Darkest Moment." Who has not rejoiced or sorrowed with these characters and renewed the spirit of youth a bit when these and other cartoons met his eye?

6. One of the best ways to know youth is to watch it in action. Purposeful observation will repay any church-school teacher for time spent. One may do casual observing and get relatively little from it; but a visit to a playground or school with the express pur-

pose of seeing psychology in action is much more effective than the study of books. The book can tell us what to look for, but it cannot give us the needed experience. If the leaders of our training classes studying the psychology of adolescence would make use of observation work and the sources outlined above in connection with text study, the course would not only be more educative but less abstract, and would keep its members longer.

7. One of the largest contributions to the discovery of the interests of Seniors is made by the personal contact of the teacher. Too little attention has been paid to what kind of activities and experiences were being provided hour after hour and day after day by society, which after all were making for character, good or bad. Nor have we realized that the central factor in those experiences was the person who was guiding the experience or activity. Far too large a proportion of the experiences which youth have are either planned for the sake of dividends for stockholders or are left to the unsupervised neighborhood play group. We are coming to see, however, that all the experiences of young people, since they make for character, must be directly or indirectly under the control of Christian leaders. From this standpoint we see the value of the personal contact of a church-school teacher with his pupils.

## PRESENT NEEDS AND PROBLEMS

On every hand one hears a discussion of the ways in which our adolescents are acting and thinking. One hears criticisms both adverse and favorable. These criticisms have to do not only with the older young people, but especially with those of high-school age with whom we are concerned. To give sharp definition to a few of these many questions a number of situation

problems, gathered by the Council on Correlation representing various agencies working with young people of this age, are here quoted:

"A class of boys in a suburban church has tried various lesson courses and is dissatisfied with all. One of the boys has recently been publicly reprimanded for talking during prayer, in the departmental devotional service, and his classmates are bitter about it. Discussion one Sunday begins with the Anti-War resolution of the Congregational National Council; the class appears to favor war, restriction of immigration, and America's isolation, secure as she is in her military strength and natural resources."

"A class of boys live in a city of more than 75,000. High school football players have just mobbed the umpire in a game. A Sunday school teacher attempts to bring Christian teaching to bear on the event. The boys justify the action with the remark that one does not know what he is doing in the stress of the game."

"A class of six boys, aged 11-15, in another town was told the above story by an outsider who suggested that each boy think out the matter for himself. Then the question was asked: 'Is it ever right to mob the umpire in a game?' Every one of the boys justified the action. Further questioning led to its justification on this ground: 'People have money on the game.' (That is, it was wrong for any one to interfere with a bettor's chance of winning his wager.)"

"A girl who is very pretty and bright but an orphan without relatives has been put in school. She has not adequate clothing and has stolen from the other girls on several occasions. She is warned by the head of the school and repeats the offense, whereupon she is put out of the school. What should be done with her?"

"A girl invited three of her friends over to play in a game of croquet. One of the girls cheated. The girl saw the cheating but did not know what to do

about it, whether to keep silent or to call attention to the fact. One of the other girls saw it too and decided to imitate the hostess in whatever she decided to do."

"They were both seventeen and fond of reading *The Idylls of the King*. Their favorite spot was a trysting tree at the far end of the island. There they read one evening 'till dusk drove them home. That evening the two fathers had a conference with the boy and assured him that such long sessions away from the inhabited end of the island would make people talk. 'Let them talk,' declared the boy. 'Send them to me and I'll convince them!' And then patiently the two more experienced men showed to the sensitive and semidefiant lad that Madame Grundy will talk whether she has reason or not, that she is too subtle a creature to be defied, and that for the girl's sake conformity to convention is after all the best way. Thanks to their gentleness and skill, a new respect for the girl was born in the heart of the boy, and thereafter no one guarded her reputation more closely than he."

"A high-school boy belonged to a fraternity which existed against the law of the state and the better judgment of parents. The fraternity established a hang-out where it was possible for the boys to meet and play cards. A boy from a Christian family, well brought up and with better than average judgment, belonged to this group. He was intellectually interested in the problem of what he should do about the fraternity, but found himself more and more inclined to cut classes in the high school and spend his time with the group in the hang-out."

"A group of boys had been the cause of three successive teachers giving up the class. They had become, indeed, Sunday-school teacher 'baiters.' All their satisfactions on Sunday morning were organized around the troublesome, hectoring things which they could do to make a teacher's life unpleasant. They were fairly regular in their attendance at Sunday school

because of their remarkable success in these satisfactions."

"I was coming to school one morning. Miss E., the principal of one of the grammar schools, boarded the car and had to stand. A number of high-school pupils sat near me. As no one offered her a seat, I gave her mine, so that I might see if they might come to the rescue of some one they knew. I stood until some one left the car."

These few incidents suggest to us some of the problems we must face in training Seniors. A number of competent leaders have analyzed for us the problems of modern young people and suggested various lines of approach.[1] One of the keenest analyses is that made by Professor Coe in his book, *What Ails Our Youth,* in which he points out the necessity for our studying not only the symptoms but also the causes of youth's behavior. He says:

"We are by no means at the end of the story when we make an inventory of what strikes us as desirable or undesirable, especially as agreeable or disagreeable. The main question is not, What baggage is one traveling with? but, In what direction is one going? From what country, and to what country?

"The faults that everybody notices—the baggage—are easily summarized: Craze for excitement; immersion in the external and the superficial; lack of reverence and of respect; disregard for reasonable restraints in conduct and for reasonable reticence in speech; conformity to mass sentiment—'going with the crowd'; lack of individuality; living merely in the present, and general purposelessness. Even among college students, as we are told on all hands, there is dearth of intellectual interests. Dawdling is general, and the most absorbing occupations are recreations and athletics.

[1]See reference list at close of chapter.

"Merely to bemoan these things is bootless. Moreover, merely to blame the youth of our time as though, by some sort of perverted ingenuity, they had invented their own faults, would be false to the facts (as will be shown) and a hindrance to the discovery of remedies. More harmful still, it would forestall inquiry into the most important item of all, which I have already called 'the setting.' To this let us turn. We shall discover that the young are reacting in natural ways to conditions for which we, their elders, are responsible, if anybody is."[1]

### FARSIGHTED DIAGNOSIS

In order that leaders of Seniors may not be misled in applying the principles of diagnosis to their teaching and may get the best returns from this first step in the training process, a few suggestions are given:

1. One should avail himself of all the help he can possibly get from other individuals and agencies. We have cautioned the teacher against accepting ready-made programs. On the other hand, there is much to be gained from the work of others who are making special studies. Senior church-school teachers can learn much by becoming acquainted with and working in cooperation with Y. M. C. A. and Y. W. C. A. leaders, Scoutmasters, Campfire guardians and other character education leaders. The high school teachers and athletic coaches who have charge of one's Seniors during the week can give great help in understanding their problems and on many of them joint work can be done. One of the most important places for cooperation is with the home. The church-school teacher and the parents of a Senior are not to consider each other's

[1] COE, GEORGE A.—*What Ails Our Youth?* pp. 2, 3. Scribner's.

help as spying but rather as frank and open friendship for a younger friend in whom they are mutually interested.

2. Up to the present time, training to be a teacher of Seniors has laid stress upon the study of "The Senior"; that is, a study (by means of a book) of the characteristics of the average young person of Senior age as revealed by psychology. Particularly has emphasis been laid upon similarities rather than upon differences. Without discounting any of these general psychological facts about Seniors, we must warn teachers in training, or those who have taken such a course, of the limitations of this means of diagnosis. One must go further; he must know his own Senior pupils, their peculiar differences, their individual problems, their acquired likes and dislikes, and the conditions which environ their daily lives.

3. Some teachers are tempted to think that they know their Seniors from their weekly contact with them in a church-school class. One can doubtless learn much this way. But the teacher must know the whole Senior; not alone his expressed ideas. Seniors are particularly apt to keep their true selves out of sight in church because of the unfortunate dissociation of religion with daily life.

4. In understanding Seniors, the teacher must study the entire situation in which they are living. We often say, "John is not interested in the church." An analysis of the entire church situation and John's relation, or lack of relation, to it might reveal a church organized in such a way that there was no place for him and no possible chance for him to be interested. We

might well ask as we think of John and Mary, "Who are those who affect their lives and claim their discipleship outside the church?" and "What are the attitudes of the prominent church members toward them?" The Senior is not what he is entirely because of certain inherited urges and instinctive forces. He is what he is because of the interaction of these forces in a world of daily experience.

5. One of the most common remarks of those who diagnose Seniors today is to the effect that they go astray because they do not know their Bibles. The writer wishes to question this hasty assumption. Is it not true rather that both conditions are the result of certain defects in the training we have been giving them? Merely getting them to know the contents of the Bible will not suffice. We must find a program in which the Senior, as he comes to do (live) the will of God, at the same time comes to know His teaching. One must not be content with short-sighted diagnosis at this point.

6. Many church-school teachers are prone to underestimate the capability of their Seniors. The traditional definition of a Sunday school as a "school that is not a school" has deadened their expectations. But if we follow these Seniors from whom we expect so little in the church and church school, we shall find them doing many things which show ability and creative power, especially where they are given a chance for expression. Wherever church-school leaders have had faith in the powers of Seniors and have provided opportunities for their enlistment in worthwhile enterprises, that faith has been rewarded. We ought, there-

fore, to expect larger and finer things of these young people.

7. There is a kind of diagnosis which finds problems. This is good. But there is a still better kind; namely, the kind of diagnosis by which the underlying causes of problems are analyzed and removed. "Our young people are very bad; they are gambling and drinking and following all sorts of evil practices." To some this is the length and breadth of pupil diagnosis. But others go further. They see the Seniors seeking adventure, wanting activity, seeking the companionship of others of their own age and enjoying the presence of the opposite sex. Their more complete diagnosis leads to a prescription of church activity which provides challenge and adventure and which gives a chance for these instincts to find wholesome and high expression in the service, study, play and worship life of the church. This is farsighted diagnosis.

*Reports*

1. Collect a number of situation-problems similar to those quoted in this chapter, but taken as far as possible from the lives of Seniors with whom you are acquainted.
2. Visit some place where you will see Seniors in action and observe carefully to discover the psychological principles which explain their activities, the problems which their actions suggest for the Christian church-school teacher, and the interests through which an educational program may be initiated and carried through.
3. Read three or four chapters from one of the books listed in the body of the chapter or among the references following and write your

reaction to the facts about Senior life which you discover.

4. If it is convenient, attend a movie or play which portrays the life and problems of Senior young people and write an account of the impressions you received as to their interests and needs.
5. Make a collection of cartoons and pictures which will help you in the future to refresh your memory as to your own past and your Seniors' present interests, traits, and problems.
6. If your leader can make available any character-analysis test, make a study of one with a view to its usefulness in helping you diagnose the needs and interests of your Seniors.

*Questions*

1. What is the difference, if any, between diagnosing Seniors' interests and their needs?
2. What individuals or agencies are there in your community with which you might get in touch to learn more about your Seniors?
3. What should be the nature of a program made by overhead agencies to make it most helpful to local leaders of Seniors?
4. What do you think of the thesis which Coe sets forth (quoted in the chapter) as to the right method of discovering "what ails our youth"?
5. Is there any factor in the organization of your church or church-school life which prevents your Seniors from developing Christian character of the highest type?
6. Have you any suggestions for meeting the situation-problems quoted in the chapter?

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## Chapter VIII

# PLANNING LESSONS

THE individual who responds to the call to be a leader of a Senior group should think seriously of planning for the lesson-experiences which his diagnosis suggests. At least three facts should be clear in his consciousness in this respect. First, he must have some definite idea of what he seeks to accomplish within a definite period of time. This purpose should develop naturally and clearly out of his diagnosis, if he has been doing those things which have been suggested in the preceding chapter. Second, he must have some fairly definite plan of procedure by which he hopes that his aim can be fulfilled. The purpose of this chapter is to assist teachers in making such plans. Third, he must realize and accept the responsibility of making adequate preparation. This is self-evident, but unfortunately is the point at which a large number of Senior leaders fail. They are not willing to pay the price. These three, then,—a definite purpose, a carefully worked out plan, and a willingness to make adequate preparation—must be in the Senior teacher's consciousness as he sets to work following his diagnosis of his Seniors' interests and needs.

## What is a Lesson?

If one were to ask teachers of Seniors what they thought "a lesson" was, he would receive a variety of replies embodying such thoughts as these:

"A lesson is a moral."

"A lesson is a story told for a moral purpose."

"A lesson is an outline or teaching plan showing how a classroom period is to be spent."

"A lesson is a planned group experience taking place in a classroom."

"A lesson is a planned group experience, engaged in by pupils and teacher, beginning in their several homes, receiving direction and inspiration in the classroom, and culminating in some special act of worship or service in the home or in the community."[1]

It is not our purpose to attempt a precise definition of what is meant by a lesson in Christian character building, but we do want to lay emphasis on the fact that a real lesson is much more than the average Senior teacher thinks it is. A real lesson is an event or experience which works a change in the life of our Senior pupils. It is so forceful that it reaches every fiber of their beings and is not merely an unrelated and unapplied bit of knowledge. It actually affects their emotions, their bones, muscles and sinews, their habits of action. There is no lesson learned unless a complete change of living has taken place.

Again, it is not the external book material, nor the teacher's words, nor even the many other factors in the situation; it is the thing that happens to the learners. It cannot be confined to a classroom, although meetings of the group may be found convenient in developing a lesson. Further, whatever happens to the Seniors must not be an isolated, individual experience (though it is of course intensely *personal*); it must alter their relations to others about them. And above all, in Christian teaching, it must mean a deeper appreciation of the friendship and leadership of Jesus.

[1] Suter, J. W.—*Creative Teaching*, p. 64. Reprinted by permission of the Macmillan Co.

### NEW VIEWPOINTS IN LESSON PLANNING

If we accept this understanding of what constitutes a lesson for Seniors, we must adopt a number of new viewpoints which will be evident in any plans we make.

1. We shall have to do more actual planning than that to which we have been accustomed. Instead of placing the major portion of the responsibility upon the course writer and his lesson helps, we must take the lead in deciding what experiences our pupils should have and just what the details of any plan should be. We shall not merely "go over" the writer's material; we shall use that material if, as, and when it is of help in our own and our pupils' plans.

2. We shall not ask "How can I teach this lesson?" as our first question, but rather, "How can I teach these Seniors?" We shall first ask ourselves what their needs are. Are they selfish, noncooperative, lacking in a sense of responsibility, etc.? How shall I go about it to lead them in more Christian responses to the situations which develop in their play, their school-work, their home life, and their community relationships? What experiences shall I seek to provide for them which will bring about these desired changes? Shall I tell them certain stories, take them to see certain persons or places, or give them an opportunity to publicly accept and carry out some bit of service requiring responsibility, cooperation and like traits? This viewpoint and procedure exactly reverse our accustomed practice of beginning with the lesson quarterly or text.

3. We must also view the lesson being learned in terms of what the pupils are doing rather than of what

the teacher does. A lesson plan must suggest activity for the pupils, not for the teacher only. Seek to have the group undertake this task, to organize in such and such a manner, to discuss pro and con various ways and means, to reach a point where the need of worship is felt and responded to. These pupil activities are the final tests of a good plan.

4. All this suggests that a lesson cannot be taught in a single session. We may point many morals or drive hard in discussion upon even a single theme or truth, but there are serious objections to covering ground in this fashion. It tends toward superficiality of treatment, a habit of not acting upon good purposes, a monotonous array of moral after moral treated on the same level, as though some questions did not require far more extended consideration than others. To teach some lessons to Seniors will require weeks and months and even years. More intensive and extended experiences must be sought than those possible in a single session.

5. We are also to face the question of how far ahead lessons can be planned. We can see with this pupil-centered approach to our work that, while we must plan ahead carefully for long periods, our plans must be subject to revision constantly. In some situations a year's project can be undertaken by Seniors; in others three or six months is better. In certain cases a project may cover not over a month or six weeks. In any case each new week will bring a revision of plans, because the unexpected has happened and diagnosis reveals new leads and new opportunities.

## STEPS IN PLANNING A LESSON

In a general and informal way the steps which follow are those which a Senior teacher should take in planning a lesson for his group:

I. Making an analysis or diagnosis of needs and interests. (This we have discussed in the preceding chapter.)

II. Making a preliminary plan of action to include
   (a) A definition of purpose (the teacher's).
   (b) A tentative program of experiences sought.
   (c) A means of appealing to the Seniors' interests to set the experiences going.

(This step is illustrated in the several lesson-plans included in the present chapter.)

III. Making a plan of action with the Senior group. After initial interest has been aroused and a group purpose stated, the group proceeds, with the help of the leader's plan and counsel, to develop a program which represents their common goal.

IV. Execution of the group plan, making such changes in it as are found advisable.

V. Judging results. After the experiences have taken place, the group reviews and analyzes them to see what "lessons" they have learned as a result. The teacher, too, after the project is finally completed, will want to review his work before making further plans.

## LESSON PLANS FOR SENIORS

There are given below two brief plans for project-experiences for Senior groups. One of these is intended to provide a series of related experiences centering about the general theme, "A Christian's Education." The facts that the period suggested for the execution is about three months and that thirteen group

conferences (class sessions) are provided do not mean that thirteen separate and distinct lessons of equal worth are to be taught. Rather, the aim is that a new general viewpoint and a new set of habits are to be established with a variety of related lessons of differing value for each member of the group. The same is true in the case of the shorter project proposed in the second plan, entitled "Making Up Our Minds."

I

A suggested plan for an investigation, covering a period of approximately three months, of the question, *"What is the best education for a young Christian and how shall he secure it?"*

**Why Such a Study?**

One of the half-dozen major questions which Seniors face is that of securing an education such as will best fit them for their life work. Most Seniors need no urging to discuss this question. Their parents, their high school teachers and their elder chums are leading them on. Our great need in the case of the majority of Seniors is not so much that they be led to see the value of education as that they understand the true meaning of education and how to secure that kind which is the best development of a Christian personality.

**Arousing Initial Interest**

The leader who wishes to guide his Seniors in a careful study of this question may begin at any one of several starting points; as, for example,

1. The Seniors may have been engaged in a vocational guidance project in high school or in their church educational program.

2. The visit to the church or community of a college team or club.

3. The use of a news or magazine article taking up the question of higher education.

4. The return at vacation periods of those who have been away attending school.

5. The interest aroused by the observance of an annual education or life-work Sunday in the church.

After a desire to undertake such a project as this has been expressed by the Senior group, the leader and the group may proceed together to plan the procedure. In so doing, the leader may make use of such suggestions as he has gathered and organized beforehand as a possible plan of action. Some such activity-experiences as will be educationally effective in a project of this character are offered in the following:

**Suggested Plan of Procedure**

1. Provide for activities of a preparatory or discovery nature so as to give the materials for intelligent, interesting and fruitful class conference; as:

(a) Reading and study from reference books and magazine articles.

(b) Conferences with educators, college friends, parents and others who can throw light on pertinent questions.

(c) Stereopticon or other lectures upon the subject of education in general, upon special phases or types or upon the work of particular schools.

(d) A college social by which some of the extra-curricular values of advanced school life may be discovered.

(e) Devotional services directly related to the problem of discovering the best in education.

2. In the light of such preliminary experiences as

these, carried on during the week, the group in their several Sunday meetings will be able to carry on a discussion of such topics as these:

What Is an Education?
What Are the Costs of and Returns from a Higher Education?
Education for Culture, Efficiency and Christian Character
Types of Training Schools
Tests of a Good School
Why Go to ———— College? (A symposium taking two or more meetings.)
How to Study
The Extra-Classroom Values of College Life
Student Friendships
Personal Contacts with Teachers
The College Student and World Problems
A Christian's Educational Creed

3. As these topics are being presented by means of committee reports and special speakers and discussed in the light of Christian ideals, certain outcome projects might well be developed; as

(a) A "Higher Education" evening. If held early in the program, it is preparatory to group discussion for the interested members; if later, it is in the nature of a promotional gathering to interest other young people.
(b) Raising a scholarship fund to aid a worthy young person to attend school.
(c) Providing for the visit of a college athletic or debating team, dramatic or glee club, or Christian deputation group to the church or community.
(d) Preparing a record book with some such title as "My College Education" or "A Guide Book to College," containing helpful information and

advice for the members of the group, and especially for younger members of the church.

(e) Taking over a church service and sharing the convictions of the Seniors about education with the older and younger members of the church.

4. In order to carry on these three types of activity most effectively, the group may organize and appoint such committees as these:

(a) An executive committee to have general oversight of the project.

(b) A committee on findings to gather material from the discussions and elsewhere for the record book.

(c) A committee on a church service.

(d) Committees on "Higher Education" evening, scholarship fund, entertainment of visiting college teams, etc., as needed.

5. The leader must be careful to keep the project a Senior affair by interesting their creativeness and energy. He should also aim to keep the atmosphere thoroughly Christian, utilize worship opportunities as they are offered, and relate the various experiences to Christian principles.

**Source Materials**

The best help will be found in the firsthand experience of those who are acquainted with higher education. Other good help will be found in current magazines. The local librarian, pastor and others will be able to suggest books which treat of the general values of education. The Bible, of course, will be found necessary, not so much as a literal source-book descriptive of the education in Jewish and early Christian days, but rather as *the* source of educational ideals and principles for a young Christian.

II

A suggested plan for a Senior lesson-experience, extending over three or more class periods and including some extra-class activities, on the theme, "How Should a Christian Make Up His Mind?"

**Why Such a Lesson?**

The tendency of those of adolescent age to be rather easily influenced by other individuals and agencies is even more pronounced now than in past generations. The common complaint of their elders that "the young people" (meaning *all* of them) are doing this or that undesirable thing is readily understood in the light of new facts and forces which are now affecting our social life. The many factors which make for intercommunication and interdependence, the dominance of the commercial motive in such matters as style changes, the movies and other types of recreation, the extensive use of psychology in advertising, the rapid spread of the use of propaganda to create desired opinions and attitudes—all these make it necessary that we help Christian young people at least as early as their Senior years to learn to what extent they should rely upon tradition, custom, fashion and social approval in making their decisions as to courses of conduct.

**To Arouse Initial Interest**

The teacher may utilize such points of contact as these:

(a) An event in the local high school, in some home or in the local church, which has acutely raised the question of whether or not the Christian Seniors should have followed others in certain lines of thought and conduct.

(b) Some article, news item, or editorial in the magazine or newspaper, such as the following:

MILLION TO TEACH MEN STYLES

"It is proposed by the National Association of Retail Clothiers to spend $1,000,000 a year to teach men how to dress and what to look for in styles. It has been found worth while with women's wear and it is assumed men will respond proportionately."

(c) The story of some individual, past or present, who has broken with tradition with the sincere motive of living on the Christian level and helping others to do so.

The interest thus awakened should lead to a statement of the problem; such as, "To discover how far a Senior who is endeavoring to live like a Christian should be influenced in making his decisions, by social custom or the desires of other people."

**Suggested Plan of Procedure**

1. Let individuals or committees in the group make separate studies of Senior play life, home life, church life, school life, etc., to discover the facts as to the Senior's dependence upon others in making up his mind.

2. In the light of these facts, raise such questions as these and many others:

(a) What are the advantages of custom, fashion, tradition, the advice of others, etc.? What are the disadvantages?

(b) What are the motives of those who are interested in our dressing in certain ways, taking certain forms of recreation, believing certain

ideas, etc.? Are these motives Christian or selfish?

(c) What happens when we follow the lead of others in these and other respects without testing our conduct by the Christian standard?

(d) Is it a good thing to do those things which Christian people tell us to do without thinking through the problem? Have Christians always been right on all questions?

(e) Whose authority does the scientist follow?

(f) How should one go about it to make up his mind on any point?

3. Early in the project, the members of the group should be led to undertake such subenterprises as the following:

(a) Reading biographies of great Christian leaders to discover how far they relied on custom and the opinions and desires of others in doing the things which made them great.

(b) Keeping a brief individual record for the period of the project, noting the times one follows or does not follow others in making decisions, the results of such decisions and their value from the Christian standpoint.

(c) Keeping a class book containing illustrations of the principles discussed, reports of the committees suggested in (1) above, appropriate pictures or cartoons (may be original), quotations from the Bible and other sources bearing on the question, and other relevant material.

(d) A final outcome project in the nature of a "Make-Up-Your-Own Mind" campaign, car-

ried on, for example, by means of posters, a meeting with older friends in the church where the Seniors present their conclusions, an original playlet with an appropriate message, or a collective attack upon some situation which is causing Seniors to make decisions without careful thinking.

**Source Material**

The leader and members of the group will find their best help in their own daily experiences in church, school, home and play. Magazines and newspapers will give much source material. Biographies should be consulted. In the Bible there are such references as

Matthew 6:24; 7:15; 21:1-11 contrasted with 23:37-39; Luke 4:1-8; 16:13; John 8:32; Acts 4:19, 20; 5:29, 38, 39; Romans 12:2; Galatians 1:10; Ephesians 6:6 and Colossians 3:22.

## TEACHING TEXT LESSONS

It is more than likely, however, that most Senior teachers at the present time will be unwilling to "launch out into the deep" and make their own lesson plans such as the foregoing. But they do want to know how to use the lesson material in the text to better advantage. In addition to the suggestions we have already given in Chapter VI, under the heading "How to Use Existing Courses," we wish to call attention to the following directions for the extension, enrichment and vivifying of the material contained in the text:

1. Examine the material in a general way to learn what it contains.

2. Re-diagnose the needs and interests of the Seniors in *your* class to discover the problems they are facing or have been facing the past few weeks.

3. Considering the group as a whole or the acute difficulties of the most needy, select one or two of the most pressing of these problems which you think the material in the text might help.

(a) If it seems to have no bearing on any of these immediate problems, drop that lesson (more correctly, lesson material) and go on with the next; or, better still, search through the text or other texts for material which does bear and proceed as in (b) following. It can be seen that the teacher, before the school year begins, should make a general survey of the text and other available reference material.

(b) If the material of the lesson does answer certain needs of the Seniors, select those portions of it which are most appropriate. Add also other materials from books and your own experience.

4. Secure a point of contact or departure from the Seniors' experience with which to begin the work of the period.

5. Develop the discussion in the best possible way, making use of such suggestions as we have already given on pp. 108-110.

6. Seek to have the class come to a tentative but working agreement as to the Christian thing to do in the case of the problem involved.

7. Arrange, if possible, to have the class individu-

ally or collectively undertake some week-day activity appropriate to the agreement reached.

8. Before taking up the next lesson on the following Sunday, arrange for a report on, and any necessary discussion of, the activity carried on during the week, so as to lead to a higher type of activity in the future.

It will be seen from the above steps that the items suggested are somewhat removed from the project experiences urged throughout this book. If, however, teachers of Seniors will proceed in accordance with these eight steps, their teaching will be far more effectual than at present. In order to make these steps more concrete, suggestions for teaching a typical Senior lesson follow. This is Lesson Number Seven of Course Ten in the *International Closely Graded Series*.

Title: "JESUS SEEKING COMRADES"

Source Material: John 1:35-51; Matthew 4:12-22; 9:9.

1. An examination of the source material in the Bible together with the lesson-writer's exposition and comments reveals a great amount, too much, in fact, to be covered or used effectively in one period. A great many truths are set forth. It would seem that the intent of those who outlined the course was to present the one central theme of how Jesus chose his comrades. This does have possibilities with Seniors.

2. An examination of Seniors in their daily life experiences shows them choosing their groups,—as members of a class in school studying certain subjects; as companions on a vacation trip, in a few cases as

partners in business enterprises, and as friends in social clubs. (Be specific. Take account of the actual choice of *your* Seniors.) There are problems which your young people face which show the necessity for careful selection. Perhaps some carelessly chosen person ruined the camping trip; perhaps a first business venture went wrong because of a spendthrift partner; perhaps a socially brilliant new member of the club acted in such a way as to give it a bad reputation. (Find concrete instances of these in your local situation.)

3. In order to meet these needs we shall find most of the Biblical material given a good source of help. Do not spend more time than necessary, however, in preaching side sermonettes on the several verses. Explain their meaning only as needed to make clear their bearing on the "choice-of-comrades" idea. To enrich the Biblical material, one might use illustrations of presidents choosing their cabinets, missionaries and explorers selecting guides, reformers seeking helpers, a coach selecting an athletic team, etc. Avoid illustrations of the principle in fields of life which we are seeking to discountenance. (In my teacher's manual two of the three examples are from war!)

4. As a point of contact, if he were teaching this just now, one might use the story of the Roosevelts' trip into central Asia or the trips to the North Pole, both of which are arousing public interest. It may be that more local and effective interest can be secured by using as a point of departure events suggested under (2) above.

5. With the interest aroused, the leader may de-

velop the discussion so as to bring out answers to four questions which are suggested as appropriate divisions of the central theme, viz.,

(a) What tests can a Christian apply to show that he is choosing his comrades or partners with discernment and discrimination?

(b) How can one first interest the prospective comrades in the group which he wants them to join?

(c) How can we best explain the true meaning of the activity which it is proposed to carry on? Shall we speak only of the agreeable features or shall we make the costs plain, too?

(d) How shall we challenge the prospective member with the worthwhileness of the enterprise and set him to work?

It is not meant that these are the only ways of dividing or developing the theme. Every leader will discover his own best "lead" to follow.

6. A conclusion which might be reached by the class upon such a matter as choosing a football team to represent the school might include such Christian principles as these:

(a) Choose only those who will work hardest for the school.

(b) Choose those who will pay the price by training faithfully and denying themselves.

(c) Choose those who can be depended upon in a crisis.

(d) Choose those who will work together (do teamwork), etc.

7. Having reached some agreement as to the proper

rules to follow in choosing comrades for some specific group purpose, it would be well to try it out through the week and report upon the results the following Sunday. The class as a group might study the organization of one of their high school teams from the Christian viewpoint to see if it meets the tests; or individually, each Senior may be asked to make a personal analysis in writing of the composition of his friendship circle, putting down the name or initials of each friend and asking himself if he or she meets the tests. Other midweek activities will be suggested by the nature of the problems of particular Senior groups.

8. The report the next Sunday may suggest a project of working together as a group in high school to keep only those with high ideals on the school teams; of more careful planning for a camping trip; or of leading a departmental devotional service and sharing some of the conclusions the group has reached with others, at the same time gaining strength for practicing the ideals set up.

*Reports*

1. Make a critical examination of the author's plan entitled "A Christian's Education." What are its strong points? Its weaknesses? How much of it would you think it possible to use with your Seniors? What additions or adaptations would you make?
2. Criticize in the same way the plan entitled "Making Up Our Minds."
3. Criticize the suggestions the author has made for teaching the text lesson, "Jesus Seeking Comrades." Give reasons for your criticisms and show how you would use this text material in your Senior group.

4. Select some text material which you have to use in teaching your Seniors at some session in the near future and show how you would use it.

*Questions*

1. What do you think of the fifth definition of a lesson given by Suter? How would you modify it, if at all?
2. Where would you locate the "recitation" in character-building? What follows from your answer as to the kind of activities one ought to include in a *complete* lesson?
3. How far ahead do you plan your lessons?
4. How much time do you give to looking back over the work you have done with your Seniors at a particular session of the group with a view to making more effective plans for the future?
5. Is there any suggestion given under the heading "Teaching Text Lessons" which the average teacher cannot reasonably be expected to follow?

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*See also* manuals of the denominations and extra-church agencies.

## Chapter IX

# SHARING EXPERIENCES

In earlier chapters we have treated experiences from the standpoint of materials for character building. We are now again to discuss experiences, but this time from the standpoint of method. After a brief discussion of character education through shared experiences, illustrated by a consideration of the method pursued by Jesus, we shall indicate the experiences which the leader is to use or provide, the techniques of leadership required and the qualifications of a good leader.

### Character Development Through Shared Experiences

All learning is ultimately the product of experience. The more personal the experience is, the more impressive the lesson. Some things we can take secondhand from the experience of others, but there is a law of diminishing returns in this regard. Seniors especially are so divinely constituted that they want to find out for themselves the truths of life. As each of us looks back upon what we have learned about life, we realize that, although experience is a dear teacher, the most important and most lasting principles of life have come to us through our own bitter and sweet personal experiences. The common criticism of books on methods of religious education, such as this one, and of those who teach courses is that they are too theoretical. This is because they give the product of another's experi-

ences and do not provide that those who are studying them shall have a firsthand experience, following which they can say *"I learned something."*

Unplanned experiences, of course, do teach us as well as those which are directed. Hence we often find the Senior taking delight in and forming habits from his contacts with low-grade literature, doubtful recreation, and selfish types of work. The unfortunate sex experiences, sometimes accidental and sometimes planned for our Seniors by unscrupulous persons, must be replaced by experiences definitely planned for in the interests of the Christian way of life. When we speak of planning for desirable experiences, we immediately bring into the learning process a second person whom we speak of as the leader or teacher. This person is supposed to have learned, not because of his mere ability to give forth in parrot fashion correct statements of moral and religious truth which he has been told or has read, but because he is more mature and has himself actually discovered the right way by personal experience. All our best practices in church-school teaching in the past century are based upon this principle. The leader or teacher then should plan for, or lead his learners into the midst of experiences such that they come forth with positive Christian characters.

In the experience the leader is the most important factor. We often repeat the axiom, "What you are speaks so loud I cannot hear what you say." When we think impartially upon the fact that we as church-school leaders are engaged first and foremost in character education, we see the prime place occupied by the leader of the experience. No leader can teach

Seniors a way of life which he does not himself live. Little children, Juniors to some extent, and possibly even Intermediates may be deceived; Seniors never. Of the two ways in which a Senior teacher can influence his pupils to live correctly, by his words of advice and by his deeds in their midst and in which they join as friends, the latter are by far the more important.

There are at least three evidences that after all we do accept this truth. In the first place, we all can give abundant testimony to the fact that in our own Senior days some one or more leaders—a pastor, a Sunday school teacher, a special older friend, or our parents —were the dominating influence for character in our lives. What they said we have forgotten; the fact that in associating with them in friendly and delightful companionship we came to be somewhat like them we can never forget. This sharing together of many happy personal experiences made us what we are. Again, those who know the joys and responsibilities of parenthood are quite willing to admit that there is no more important factor in the character development of their children than their companions in work and play. No matter how much good advice we have given them, no matter how long they have attended Sunday school or other school of religion, we are not willing that they should associate indiscriminately in their plastic stage with children of evil character. Finally, such remarks as this indicate our belief in character through mingling with good people: "Well, my pupils hadn't studied their lessons today and couldn't answer any questions I gave them. . . . But it was good for them to have come anyway. I wouldn't have had them stay away.

Perhaps they got something out of coming to the church." There is more truth than we sometimes imagine in the philosophy which is the source of such remarks.

We may group the planned experiences which teacher and Senior pupils have together into two divisions: the extra-class experiences and the intra-class experiences. The leader who is set definitely to make Christians of his Seniors will plan for shared experiences outside of class in the nature both of preparation for and extension of the activities of the class session. The class becomes a conference, a sort of necessary, convenient and more or less formal time for talking over the experiences which the members of the group have already had and are yet to have. Leaving the activities which are more characteristically those of the class session for the following chapter, we shall continue in this with a discussion of extra-class experiences shared by a Senior teacher and his disciples.

## THE METHOD OF JESUS

As a teacher of a new way of life, Jesus was quite unlike most other teachers. One cannot ascribe his success in molding the lives of twelve disciples and an ever increasing multitude of followers even down to today to the fact that he said unique things. Undoubtedly "Never man so spake," and yet he did not teach merely by organizing a class of twelve or calling a multitude together and preaching to them. More and more as his ministry went on we find him concentrating upon the twelve in an effort to get them to live the new way and to have its principles survive not as words

to be spoken or written down, but as "words made flesh," dwelling among us.

" 'I worked for men,' my Lord will say,
As we meet at the end of the King's highway.
'I walked with the beggar along the road;
I helped the bondsman stung by the goad;
I bore my half of the porter's load;
And what did you?' my Lord will say,
'As you traveled along the King's highway?'

" 'I showed men God,' my Lord will say,
'As I travelled along the King's highway.
I eased the troubled doubter's mind;
I helped the blighted to be resigned;
I showed the sky to souls grown blind.
And what did you?' my Lord will say,
As we meet at the end of the King's highway."[1]

It was such experiences as these in which the Master and the disciples shared which were the curriculum of his school. His *course* was a series of cooperative, master-disciple experiences of service, of recreation, of worship and of thinking through the problems which they faced. It was not a classroom procedure, nor a lecture procedure, nor a memorization procedure. It was life; the experiences which each day brought forth gave Jesus the materials for his teaching and the methods of carrying it on. He chose the twelve that they might be with him, first as apprentices doing the less important things of providing for the physical welfare of the company, but "observing" the Master as he worked for men. Then came more important assistance, finally a practice tour alone and after that he

[1]Author unknown.

left it all to them with the promise, "Greater things than these shall ye do."

Note some of these lesson-experiences. There were the many forms of service, healing the body, the mind and the spirits of his fellows. There were the times when he helped those who could not think straight, such men as Nicodemus, Zacchaeus, the Pharisees and each of the disciples in turn. There were the times when they played together, sometimes dining even with publicans and sinners, resting at the homes of their friends, or at the seaside or in the mountains. The feast at the house of Simon, the marriage at Cana, and doubtless many other unrecorded events of a pleasure character were in and of themselves lesson-experiences, making for a better kind of living for the "followers of the Way." Then we have this company under the leadership of Jesus learning lessons as they worshiped together in the synagogues and in the Temple, at the Transfiguration, in Gethsemane, and in the giving of the suggested form of prayer. All of these were lessons for the twelve.

### EXTRA-CLASS EXPERIENCES

These extra-class experiences which were so prominent a feature of the teaching ministry of Jesus should be equally prominent in the teaching ministry of every Senior leader. The teacher who is willing to take this larger view of his task of leading a Senior group may teach lessons outside of class through the intimate association of teacher and learner in several ways.

1. He may go to and participate in the life activi-

ties being carried on by his pupils. Any teacher who is worthy of the privilege will be eagerly welcomed by them if he shows an interest in the things which occupy their energies during the week. One would not want to make himself a nuisance in this respect, but it is safe to say that most Senior church-school teachers would do well to visit the high school, to attend a football practice, or to call occasionally in the homes of their scholars. The extent to which the leader should actually participate in these Senior activities, even when warmly welcomed, is a matter for his good judgment. There are some things in which he should not take part; there are others in which he can rightly do so.

2. He can lead his Seniors to places which will make for the enriching and widening of their experience. There are many beautiful, interesting and information-giving places to which Seniors may well be taken and to which neither their parents, their public school teachers nor other older friends take them. There are many splendid persons with whom they should be brought in contact and whom they will be glad to meet. Sometimes these tours or visits may include the entire group; at other times, they may include only one or two members. If we are to interpret life religiously to our Seniors, we must provide them with that life, especially those portions of it in which there are the largest opportunities for Christian interpretation to be given. Think of the possibilities for the Christian leader who takes his Seniors with him to see a worthwhile play at the theatre, who brings a prominent Christian social service worker to talk to

the group at his home, or who organizes a hike or auto trip to a beautiful spot in nature and there skilfully leads them in informal fashion to feel the creative power of and their joy at colaboring with the God who can work such wonders.

Nor must the Senior leader ignore the vast store of individual and racial experience which is available in printed form. In our emphasis in this volume on the value of direct firsthand experience, we do not mean to imply that there are not great riches to be found in books. The Senior leader should strive to interest the members of his group in the history and literature of the past as the great writers have presented them. Sometimes he can do this by reading to them at an informal extra-class meeting; at other times he can give them books to read and follow up with later discussion. The Bible can be introduced as the fundamental interpretation of the facts of history and life if care is taken in the approach. The leader will be greatly aided in doing this by such books as these:

FOSDICK, H. E.—*The Modern Use of the Bible.* Macmillan.

HUNTING, H. B.—*The Story of Our Bible.* Scribner's.

OXTOBY, F. B.—*Making the Bible Real.* Revell.

STREIBERT, MURIEL—*Youth and the Bible.* Macmillan.

3. He can give his own personal experience in skilful ways. To make for the growth of one's pupils, the Senior leader will want to share with them his own discoveries as he has come over life's trail. Our problem is not so much the need for such a sharing of experience, often painfully acquired, as it is to know

just how to do it best. In this phase of bringing master and disciple together, everything depends upon the fineness of the relationship. All that we have said in the chapter on diagnosing needs and interests, and all that we have said and implied in urging the sharing of experience in the present focuses upon the truth that the Senior will learn from his teacher to the degree to which he feels a real bond of Christian companionship between them. When this is established, the leader can rest assured that he can give advice and "get it across" successfully. He can give it in personal conferences with individuals, he can even preach to the group, he may praise or chide as occasion demands. One's great caution in this use of a leader's personal experience to help Seniors should be to view this part of the teaching method as a portion of a larger whole which includes the other types of experience such as we have enumerated. Used alone, it will not "go"; used wisely as a part of a larger program, it will succeed.

4. He can initiate surveys and experiments, in which he learns as well as his Seniors. As we have said previously, there is great need for a larger utilization of this type of experience which looks into the future. The three ways of providing Seniors with experiences shared with their teacher, which we have mentioned in the foregoing paragraphs, have to do, for the most part, with the exchange of present and past experience and knowledge. But there is need for teacher and Senior together to explore the undiscovered country of God in an endeavor to find a more heavenly abode for all men. Such experiences are projects of the highest type. To find a way to make better relations between

the races in one's own country, to purge the news stands of the town of evil literature, to raise the standards of high-school study and athletic life, to discover that the other fellow's religion has a real contribution to make to our own—these are challenging enterprises which will result in creative religious experience.

As a Senior leader thus enters upon and redirects the experiences of his pupils, he finds himself a friendly member of the various circles of life in which Seniors move. He is very closely associated with their homes, he knows their friends intimately, he is sympathetic with their interest in the opposite sex, he is familiar with their school life and with their work life if they are employed. He finds himself thinking and acting in terms of their relation to the community, local and world-wide. And especially is he a welcome member of the church group to which they belong.

### TECHNIQUES OF EXTRA-CLASS LEADERSHIP

In leading Seniors and sharing experiences with them, there are a number of techniques of leadership which the teacher must use. Some of these are general in nature; others are more specialized and may be viewed as auxiliary to them. The *general techniques* are those which are *à propos* of our early division of the types of experience to be provided in the Senior curriculum.

1. The efficient teacher of Seniors should be skilled in directing service activities. He should believe in service, Christian service, constructive service, service in which one discovers God as a companion. He should be on the lookout for projects which will be red-letter

events in Senior experience. He should know something of the science of true service and not be misled by unwise sentiment.[1]

2. The Senior teacher should know how to inspire and supervise study on the part of his pupils. He must know what study is of the most worth, how to arouse an interest in it through natural points of contact, how to stimulate real thinking, how to send his pupils to firsthand sources, and help them to organize their discoveries. He must be able to show them the necessary relationship of study to other interests in life and help them make it a real purposeful project.

3. The Senior teacher must also be a recreation leader. He must believe in play for its character-building values and have the play spirit in his own life. He must be resourceful in providing the right kind of plays and games for Seniors, in the right amounts and at the right times. He should know how to make recreation productive of many lessons that have worth, not only for the playground but also for other activities of life.

4. Above all, the teacher of Senior pupils should know how to lead them in worship, in class and out of class, formally and informally. This involves being possessed of a worshipful spirit, without, of course, praying as do the Pharisees. It involves the ability to make worship natural, to use the most effective means in building worship programs, to link worship with the problems and activities of every day, and to

[1]See article by Bickham, M. L., in the *International Journal of Religious Education* for March, 1926, entitled "Bridging Social Gaps by Christian Service Projects."

conserve the values derived for the ongoing development of Senior life.

Among the *specialized techniques* which the leader of Seniors will use in sharing experiences with them outside of class are the following:

1. Lecturing. It is not expected that the teacher will do much formal lecturing. He may, however, take his group to hear lectures on special subjects in connection with the projects of study, service or other activity in which the group may be engaged. It is quite likely, also, that there will be occasions when he will want to give them, in an informal fashion, information about some question. For example, on a hike, he may talk about how God formed the earth; in connection with some athletic event, he may discuss Christian sportsmanship; or when they are visiting some famous building he may point out the beauty of the architecture.

2. Story-telling. The Senior teacher ought to be able to tell good stories when with his group outside of the class session. Some of these stories will have morals in them; some will be for the purpose of giving information; some will be for the purpose of giving amusement. Leaders who want to develop skill in story-telling should study such books as these:

CATHER, K. D.—*Religious Education Through Story Telling.* Abingdon Press.
COE, G. A.—*A Social Theory of Religious Education,* pp. 198-204. Scribner's.
EGGLESTON, MARGARET—*The Use of the Story in Religious Education.* Doran.
HARTSHORNE, HUGH—*A Manual for Training in Worship.* Scribner's.

Hartshorne, Hugh—*Stories for Worship and How to Follow Them Up.* Scribner's.

St. John, E. P.—*Stories and Story Telling.* Pilgrim Press.

3. Drilling. Perhaps most of the drill of Seniors will take place outside of class. Individual memory work on Scripture passages, worthwhile hymns and poems, pageant and play rehearsals, and the perfecting of other types of programs will require more or less guidance from the teacher or a specialist in the particular type of activity involved. Rules for memorizing will be found in most books on psychology or the art of teaching.

4. Coaching dramatics. The need for this technique in the present-day program of religious education for Seniors is due to the revival of the dramatic art as an ally of religion. Its use of so many natural interests makes it a particularly valuable channel for self-expression on the part of young people. Like play and recreation, it is again coming into its own as a valuable aid to Christian character building. Those who are interested in religious education through dramatics will find excellent guidance in the following:

Candler, Martha—*Drama in Religious Service.* The Century Company.

Ferris, Anita B.—*Following the Dramatic Instinct.* The Pilgrim Press.

Meredith, William V.—*Pageantry and Dramatics in Religious Education.* The Abingdon Press.

Miller, Elizabeth E.—*Dramatization in the Church School.* The University of Chicago Press.

OVERTON, GRACE S.—*Drama in Education.* The Century Company.

WILLCOX, HELEN M.—*Bible Study Through Educational Dramatics.* The Abingdon Press.

5. Leading music. Seniors like to sing. Many of them have real talent and in view of this fact and in accord with the principles of good religious education, choirs may be organized thus to dedicate this talent to the service of the church. It is therefore a boon to the church if one or more of the Senior teachers can direct the music. Aside from this, every teacher of Seniors should appreciate music and lead his pupils in this respect. Attendance upon good concerts, participation in the congregational singing, and the use of songs in connection with pleasure trips are all illustrative of the teacher's chances to use this art. Help will be found in these sources:

HARPER, EARLE E.—*Church Music and Worship* (Abridged Edition for Young People). Abingdon Press.

OWEN, WM. M.—"Preparing Ministers for Leadership of Musical Services." *Religious Education,* Vol. XII, pp. 377-380.

SMITH, H. A. (Editor)—*Manuals of Hymn Study and Interpretation.* Century Company.

6. Using illustrative material. In the past this phase of teaching method has been confined to the class period. From the standpoint of extra-class experience, however, one of the best means of vivifying and enriching the class discussion is to take the class on special observation trips to see places and persons such as are able to contribute to the Senior's life. Often a stereopticon or moving picture exhibition can be planned as

a midweek experience. The use of art in teaching religion is discussed in such works as these:

Bailey, A. E.—*The Use of Art in Religious Education.* Abingdon Press.

Jackson, H. E.—*Great Pictures as Moral Teachers.* John C. Winston Co.

Vogt, Von Ogden—*Art and Religion.* Yale University Press.

7. Directing handicraft. Seniors who are engaged in a well-rounded educational program will be making articles for various purposes. Sometimes it will be posters, sometimes furniture or other church equipment, sometimes toys, sometimes charts and maps. The leader should be able to help them in these types of manual activity. The books below are suggestive of certain methods:

Hall, A. N.—*Church and Sunday School Handicraft for Boys.* Doran.

Littlefield, M. S.—*Handwork in the Sunday School.* Sunday School Times Co.

Perkins, J. E.—*The Amateur Poster-Maker.* Pilgrim Press.

Wardle, A. G.—*Handwork in Religious Education.* The University of Chicago Press.

8. Examining. The best tests of the character development of our Seniors are not the formal examinations in subject matter which we sometimes give them in the class period. There are many occasions outside of class when informal testing is done, the best of which are the tests of real life situations. A good leader can do much in personal conferences and by the method known in Y. M. C. A. circles as

"charting." The matter of character testing is now only in its infancy.[1]

### ASSOCIATE TEACHERS

By this time no doubt some have raised the question in their minds, "But how can one teacher be expected to be expert in all these lines?" The answer is that we can neither expect such expertness nor can we fairly ask one group of people in the church to be responsible for all these extra-class experiences. Even if it were possible to secure such persons of all-around ability and hire them to lead our classes, as some churches are doing, it would not be desirable from the character education standpoint. Since, as Coe has pointed out, "the church considered as an educator is primarily a fellowship between older and younger persons," we must provide for all the older members of the church family to come in contact with our growing Seniors. It would appear that we have reached a period in the development of our religious education program when we must put this principle into actual practice. It is not desirable that we should, if it were possible, turn over to a few the entire character training of our youth. Since it is from their associations with more matured Christians in service, study, play and worship that they acquire their Christian habits and characters, we must proceed to organize our church-school programs on this fellowship principle. Especially is this true as we recognize the exceeding importance of the extra-class experience.

Suppose, for example, there is in the church mem-

[1]See references at close of Chapter XI.

bership a number of women of the type of Mrs. A—. She has wealth, a fine home and a talent for entertaining. Suppose further that Mrs. A— had promised, as one of the pledges she made upon uniting with the church, to give some portion of her possessions and talents to the training of the children and youth in the church. Mrs. A—'s home, then, is open to a number of Senior groups so many times a year for social and recreational purposes. Mrs. A— thus becomes an "associate teacher" in the church school, aiding the Senior group's leader in the development of their Christian character.

Many other persons with special abilities and interests could thus be enrolled as associate teachers. Some of them might be used as supervisors of special types of work, such as recreation, dramatics, worship, service, etc. Thus, the work of character education would be shared by all the adult life of the church as it should be, not only for the sake of the younger members, but for the continuous growth of the adults themselves. Great character-education possibilities are ahead for the churches which can develop an educational program on this basis.

### Demands on the Leader

Such a task of sharing experiences with Seniors as we have outlined in this chapter will obviously make many demands on the leader. He will have to plan far ahead to include these outside-of-class experiences. He will have to be careful to select those experiences which are appropriate to the age and development of his group. He must be ready at all times to find a lesson

in some event that takes place. He must possess considerable resourcefulness, and at those points at which he is deficient must be ready to use other persons, such as the associate teachers mentioned above. He must give himself unselfishly to these many extra-class activities, and above all, he must aim high to provide activities which are on the Christian level.

*Reports*

1. Prepare an account of some worthwhile extra-class experience which you have had the privilege of sharing with a class of Seniors, relating briefly the nature of the experience and then pointing out the values for Christian character development which you believe it had for them and also your own reaction to it.
2. Select several of the "lessons" Jesus taught and show the life experiences which he utilized or provided to make the lesson a first-hand and personal one.
3. Make a tentative schedule or plan for visiting or otherwise entering into the life activities of your Seniors for the coming year.
4. Make a similar tentative schedule or plan for bringing your Seniors into contact with certain persons, places or literature, for the purpose of widening and enriching their Christian experience.
5. Make a classified list of worthwhile stories which you might use with your Seniors in connection with their worship programs, their recreational activities, their service projects and their class study and discussion.

*Questions*

1. What person, or persons, was most influential in your own Christian character development

as a Senior? How large a part did his, or her, intellectual or scholarship abilities play in thus influencing your life? What other factors played significant parts?

2. Does the author, in his emphasis upon first-hand experience for the pupil, tend to ignore the part played by the experience of the Senior teacher?
3. What criticisms (regarding both advantages and difficulties) have you to offer of the author's suggested plan for the use of associate teachers? To what extent, if at all, could it be put into practice in your church school?
4. Why do many Seniors show little interest in the Bible? What can a teacher do to make it of greater interest and value to them?
5. Have you ever planned and executed such enterprises as these for your Seniors: an out-of-door worship service; a lecture by an interesting and helpful speaker; hearing a challenging story told or a beautiful picture interpreted; organizing a Senior choir or orchestra; an observation trip to see some beautiful or significant place, or to visit an interesting person; having them create an original play or pageant; making posters; writing an original prayer or hymn?
6. What is the significance of this statement by Cope? "Every class is simply a group organized for cooperative group experience in whatever belongs to Christian living." (*Organizing the Church School,* page 124.)

*References*

Bower, William C.—*The Curriculum of Religious Education,* Chapters XIV, XV. Scribner's.

Coe, George A.—*A Social Theory of Religious Education,* Chapters V-IX, XIV. Scribner's.

COE, GEORGE A.—*Law and Freedom in the School.* Chapter VI. The University of Chicago Press.
COPE, HENRY F.—*Organizing the Church School,* Chapters IX, XV, XVIII. Doran.
GREGG, ABEL J.—*Group Leaders and Boy Character,* Chapters VII, VIII, X and Appendix. Association Press.
HORNE, HERMAN H.—*Jesus the Master Teacher,* especially Chapters XIX, XX, XXIII. Association Press.
SHAVER, ERWIN L.—*The Project Principle in Religious Education,* Chapters V, VI, IX. The University of Chicago Press.

## Chapter X

# INTERPRETING EXPERIENCES

In the previous chapter we have treated of the experiences which Senior teachers should share with their pupils outside of the period we call the class hour. Now we are to discuss the nature of the activity which should go on in Senior class periods. We have tried to impress the fact that this "living with one's pupils" in service, in play, in worship and in their supervised study is a fundamental necessity for the development of the Seniors' character. We now wish to say that it is no less important that the leader, having shared with them such experiences, should do his best in that portion of their total educational program which is known, although quite inaccurately, as "the teaching period." It is true, nevertheless, that such a period in the program as the class hour offers is significant for the discovery by the Seniors of the meaning of the activities they are carrying on outside of class.

### Discovering the Meaning of Experience

The class period may be thought of in two ways with reference to its character-education value for the growing Senior. In the first place, it has value on its own account; that is, it offers an opportunity for fellowship activities of much the same nature as those we have discussed in the preceding chapter. It may be thought of as offering *more* shared experiences in which character is made Christian or otherwise, according to the way things happen. Or, it may, unfortu-

nately in too many cases, be the *only* shared experience which many Senior groups have.

In the second place, the class period may be viewed as a conference where the extraclass experiences are reviewed, clarified, organized, interpreted and evaluated, and plans are made for their enrichment. It is not enough simply to have experiences. One must reflect upon their meaning; one must get "lessons" from them; one must fix these in his memory by the use of various concepts and symbols, so that they become "drives" for future conduct. An experience in the case of our active Senior in particular is apt to lose its meaning if no time or place is taken to find and fix a meaning which is valid and authoritative for his life.

It is the teacher's task not merely to give the Senior the meaning for the experience which he, as a more mature person, has found; rather, it is to lead his pupils themselves to find lessons. We have long said that every one must have a religious experience peculiarly his own. This is just as true today, when we are viewing a religious experience as a more inclusive and complete affair, as it was in the generation past, when it had a rather limited interpretation as an emotional event. It is because of this fact of the personal nature of an adequate experience for these Seniors that we have outlined the larger educational program stressed in this book. It follows, therefore, that even in the class period the process must continue to be one of personal discovery.

Interpreting experiences must not mean that the class hour is a lecture period when the teacher does

most of the talking. It is a task of much more difficulty with which he is confronted. It requires other arts than lecturing or story-telling or hearing a recitation. Later in the chapter we shall take up some of these techniques of class leadership.

Again, in leading his Seniors to discover for themselves the meaning of their experiences, the teacher must be careful to point them to the truth. They are not to accept and believe because he or others have said it is so, or even "because it is in the Bible." If we were to be successful in our apparent attempts to teach by the indoctrination process, there would be no future revelations from God. We should have had no moral or religious progress in the past, no growing convictions that slavery or the drinking of alcohol were unchristian, no newly expressed dream of our young people today that war is unholy and must and can be outlawed. The Senior must be led to fix his eyes on truth as God shall reveal it to him who searches for it.

These approaches to the interpreting of experience are not only highly desirable from the educational standpoint, but they are the only ones we can make with Seniors today. With the rise of science and the growth of democracy, the Senior's experience is such in all walks of life that the external authority appeal will have no effect. We believe that the new approach, by which the truth of God is eternally discovered and discoverable to him who seeks, is to help those who are our Seniors today to unlock the doors of many mysteries and spread the gospel of love in wider fields on the morrow.

## The Method of Jesus

Jesus was not only a sharer of experience with his disciples; he was "The Great Interpreter." Our difficulty has been that we have viewed his teaching program too exclusively as confined to interpretation and that, too, by a process of indoctrination. He was both sharer and interpreter of experiences, fitting the two processes into each other in most skilful fashion so that they became mutually and necessarily complementary. When we think of those times of intimate association which he had with his apprentices in kingdom-building, we admire his skill of interpretation.

But we must not forget that the lessons which were taught were but interpretations of vivid and first-hand experiences which he and they had had or were having together. Some of their experiences he may have skilfully managed to bring to pass; the larger number, however, were simply utilized from the vast number that were easily available. By leading his disciples from place to place, he found the materials for many lesson truths.

We may note a few of the great interpretations of life he gave. There stands out preeminently the Sermon on the Mount. Whether he gave this, as Matthew records it, at one time and in one place is not so important. It is essential to note that it is rich in its background of daily life experiences and that it contains, not a collection of man-made laws, but a multitude of truths which are self-evident to the open-minded listener.

Or, think of the many parables which Jesus spoke. These are remarkable examples of stating the issues

in the case in such clear light that the hearer could draw no other conclusion than the right one. Add to this the fact that Jesus did not find it necessary in this kind of teaching to point out morals, but placed that responsibility on the learner, and we have an ideal for our own method of interpretation in the case of Seniors. The parables were perfect pictures of contemporary life, not of some civilization far removed in time and place. It is quite likely that, were Jesus here in the flesh today and teaching by the use of parables, he would be presenting us, without flinching, not the problem-situations which he used two thousand years ago, but pictures of our industrial, racial, and international problems, because such pictures would make men think of new interpretations of conduct fit for today's society.

Or, think again of the ways in which Jesus answered the many questions of friend and antagonist. Some were bent on seeking the true light; others wanted to trap him. But in every case, he made the questioner think by presenting him a new question or an illustration from which he could not fail to draw for himself the right answer. We need to acquire more of the art of interpretation which Jesus possessed, if we would deal successfully with the problems which face our worldly-wise and yet earnest Seniors today.

### Interpreting Present Experiences

The kind of experiences which will go on in a Senior class will depend to a large extent upon the nature of the activities which they are having outside of class. Too often we have tried to interpret life to Seniors

quite unaware of what was actually happening to them. Our illustrations, parables and precepts have frequently been inappropriate. If the class is engaged in an active pursuit of building some portion of the kingdom of God, involving activities of service and periods of recreation and worship, the class will have an abundance of present experiences to be interpreted. There will be the procedure of the project to be discussed in order to carry it forward most effectively. There will be the goal of the enterprise to be explained and kept clear, together with the details of execution which will decide whether it is to be a Christian project or one of ordinary community standards. There will be incidents of conduct of the group as a whole and of individual members, which will suggest a search for Christian ideals of living. Throughout every class enterprise, there will be need for a constant evaluation of what is being done in order to redirect it along more Christian lines.

At one time the class may be engaged in a project of sending aid to students in other lands. This may lead to the consideration of such questions as these: What is an education? Why send our money abroad? How are foreign students treated in America? What do they think of America? What are they doing in their own land? Are they against Christianity?

At another time the class may have undertaken a social. In making use of this experience the leader may skilfully bring about a consideration of some of the following questions: Why do we have this social? Is it to have elements which are below or up to the Christian level? Shall we invite our parents, other

young people of our acquaintance, younger friends, or those of other races? Ought we to pray about this coming event?

At still another time the class may have taken part in, or possibly have had charge of, the worship program of their department or assisted the pastor in a devotional service in the church. They should then take time to review the experience in the light of such questions as—Which parts were done well? Which poorly? How did we feel as we took part? What is the purpose of worship? Did the service help us? In what ways? What are we going to do as a result of such a worship service?

In using the class hour in the interpretation of such projects as these or in developing a study project, there are several techniques the leader may utilize. He may assign (by a method of group cooperation) certain work of preparation to individuals or to committees. This preparation may be the study of printed materials, the investigation of some specific need for service, the observation of some community activity, good or bad, the organization of a program of worship, the selection of a desirable pageant, the planning of all or some portion of a social, or countless other activities.

At the class hour there is then the consideration of these preparatory activities. The reports are made by the individuals or committees, and the group proceeds to discuss them under the guidance of the teacher. The teacher will not only be a discussion leader, but may tell an appropriate story (parable), may introduce illustrative material of an objective or other nature, or may lecture (talk), or introduce some other

helper (associate teacher) who can contribute to the success of the group project. When certain conclusions have been reached and "lessons" (interpretations) discovered by such processes as these, there may be reason for drill upon them to fix their meaning. In and through the entire period, the leader will be examining his Seniors to discover whether they are getting the Christian interpretation and may find a formal examination desirable at some of the class periods.

### DISCOVERING PRINCIPLES FROM PAST EXPERIENCES

The class hour is to be utilized not only to evaluate and redirect the present experiences which Seniors are having, but by the very nature of this process there must be large emphasis upon discovering what the past experience of others has to say about the best manner of proceeding. It can not be an hour of interpretation unless there is implied a set of standards, in the light of which a group of Seniors can examine their own problems and projects and see what progress they are making and how to proceed more effectively. Consequently, there will be some time spent upon a discovery of the principles of interpretation.

Here it is that the Bible, representing as it does the Christian's standard of guidance, finds its place. Although the Bible will not be the only source of help, it will be a very prominent source. A Senior teacher must be familiar with it, or he will not be able to direct his pupils to the best help in the interpretation of their experiences. There need be no fear on the part of teachers that the project principle in religious education does away with the use of the Bible. Many of

our difficulties with Senior classes just now are due to the practice of discussing and interpreting experiences without the light of the Bible principles. Were we to place the principles of Jesus squarely alongside the problems of today, we should discover the revolutionary nature of the truths in the sacred book. The Bible has well been called a book of "holy discontent." In our commendable desire to discuss with our Seniors the practical problems of everyday life we must not forget to use the Bible to discover the principles of an ideal solution.

A Senior leader may also make an effective use of the class period by bringing in other sources to aid in interpreting the ongoing activities of his pupils. Some of this help will be found in books such as dictionaries and encyclopedias, or in books on special themes such as social service and missions. In fact, there is no end to the kind of printed materials which a teacher may use, or better, have his Seniors use, to discover the principles of Christian living. At certain times it may be well for the past experience of others in a special field to be given personally. Here is one place where all the adults in the church may exercise their function as "associate teachers."

A word may be said about the relationship of this study of past experience to other activities of the class hour. Up to the present time, teaching method has stressed the study of the past as the almost exclusive activity of the class period. It is for this reason that so much of our teaching has been uninteresting and has bored our pupils. But when they are engaged in activities of a project nature, it is not long before they

begin to see their dependence upon the past experiences of others and proceed to study it in larger and larger amounts as they discover its values. We must, therefore, from the very beginning, introduce appropriate past experience material as *a means to the end* in the accomplishment of worthy Christian purposes. It must not be isolated from the enterprise of living.

### PLANNING FUTURE EXPERIENCES

The class hour is to be viewed and used not only as a time to evaluate present experiences and to discover what the past has to say, but also as a time for planning outcome activities. Sometimes these outcomes are easily foreseen sub-projects of a continuous enterprise in which the group is engaged; at other times they may arise from the discussion of the hour. The leader ought to keep this forward look in mind in conducting the program of the class period. A certain portion of the time should therefore be given to making plans for midweek activities and for other Sunday meetings of the group. It is the interest aroused by such "purposeful activities" which guarantees real learning on the part of Seniors.

All that we have been saying in this book is to the end of getting teachers of Seniors to lead their classes in worthwhile projects in which their best powers can be enlisted, which challenge their highest ideals and as a result of which they may grow in knowledge of the Way. Coe, in *What Ails Our Youth,* suggests the consequences of such an approach thus:

"The 'message' of Christianity to youth will assume a different tone, and it will have a different content, when this point of view prevails. It will still be an

'invitation,' but not to a table of cooked spiritual viands; nor to membership in a society whose first law is self-imitation; nor to the mere soothing of a civilization that requires repentance. The invitation itself will be as mettlesome as our most spirited youths. It will concern the unfinished and unbegun tasks of Christianity; it will treat Christianity itself as unfinished; it will include a criticism of current life as drastic as that which Jesus meted out to his own times; and it will offer the church as the part of modern society in which young and old have greater opportunity and incitement than anywhere else for cooperative self-determination in the most weighty matters. Such a message, backed by a corresponding church fellowship—doubt it not—will attract the livest, most variant, most creative spirits among the young people, and they, in turn, will spread the fire to the rest."[1]

### The Good Interpreter

If one is to be successful in doing with a group of Seniors the things we have sketched in this chapter, he must be qualified in several ways. While some of these traits may be thought of as natural endowments, it is possible, nevertheless, as experience in training teachers has shown, to develop them if one is a lover of youth.

1. A good interpreter must have a wide range of experiences himself. This does not mean that he must have traveled or attended many schools. It means that he must have an eye that sees, a mind that is open, and a heart that beats in sympathy with all of God's creation, animate and inanimate.

2. He must be possessed of an earnest spirit and take life seriously. He must impress his pupils as

[1] Coe, G. A.—*What Ails Our Youth?* page 92. Scribner's.

having convictions and a belief in the things he says. He must live the life he seeks to interpret, for he cannot teach above the level of his own practice.

3. He must be a skilful leader. It is, perhaps, the lack of this qualification which excludes many from teaching in the church school. But it is a quality which can be improved upon. One can learn to plan his class periods, to ask better questions, to tell stories effectively, to use better materials, and in other ways to make the class hour more interesting and fruitful and to share many rich experiences with his Seniors outside of class.

4. He must be a truth lover, having a passion for finding God's will for himself, his class and the world in which he lives. He must not be misled by popular thinking nor be governed by prejudice.

5. He must be able to see significant meanings in the experiences of his pupils and be able to point out facts and principles which they may easily overlook. Jesus could see clearly things to which his contemporaries were blind because they had not learned to think honestly and clearly.

6. He must possess the pioneer spirit and set forth the gospel for the new day. Seniors are not appealed to by those who lack idealism, and in every interpretation there must be the challenge to build a better world than we now have. The teacher's voice must be that of the prophet.

7. Finally, he must be willing to sacrifice himself, to lose his life in order to find it. No one can interpret the meaning of the Christian way who does not possess to some extent this qualification which caused

Jesus to die in order that his life and teachings might live on. To the degree that one can put his message above himself and be a humble, self-sacrificing teacher, he may be for Seniors a good interpreter.

*Reports*

1. Make a study of some interpretation of an experience by Jesus showing (a) the life situation or experience explained, (b) the method and arts of Jesus in interpreting it and (c) the outcomes of his lesson.
2. Describe some class conference which you have had with your Seniors which seemed to you to be particularly significant because it was vitally connected with and became a helpful interpretation of their problems.
3. Select some experience which your Seniors are having, and show how you would lead them in an interpretation of it. What past experience would you use? What reference materials? What thought-provoking questions would you ask? What other aids to interpretation? What outcome activities would you seek to set going?
4. If the only possible opportunity for you to share experiences with your Seniors is the class hour, what suggestions for its best use can you give?
5. List several of our present-day social problems which Seniors must face, and in connection with each, list the experience materials from the Bible which will aid in their solution.

*Questions*

1. In what particular classroom techniques do you feel you most need improvement? How do you propose to develop these skills?
2. Do you agree with Coe in the statement quoted

in the chapter? What specific changes, if any, would the adoption of this viewpoint make in your present church and church-school program?

3. Is there a place for drill, objective illustration, memory work, ritual and the like in the work of teaching Seniors, if the viewpoint of interpreting experience emphasized in this chapter is accepted? Illustrate.
4. Do you agree with the author that we are tending in our teaching to interpret experiences without the light of Biblical principles?
5. What reference books and other aids do you use in your classroom teaching?
6. What is meant by the statement that education is the "conscious, purposive and continuous reconstruction of experience"? (BOWER—*The Curriculum of Religious Education,* page 52.) How does this view fit into the theme of the present chapter?

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## Chapter XI

# RECOGNIZING ACHIEVEMENT

TRUSTING that the experiences shared and the interpretations cooperatively discovered by the Senior leader and his pupils have taught some lessons, we may say that the leader's next responsibilities are those (a) of testing for their growth in Christian character, (b) of then providing for an adequate recognition on the part of the church of such progress as has been made and (c) of introducing them to a range of experiences on a higher level, in which they both assist in a larger degree than ever before in the task of kingdom building and at the same time discover a larger meaning for the Christian life. This procedure may be viewed as holding good for both smaller and larger units of life experience; that is, both for a single project-experience and for the entire range of the three years in which adolescents are classified as Seniors. We may say that in project teaching we have reached the judging step.

### Testing for Achievement

It is exceedingly rare that Seniors are tested for their progress in the church school. Younger children and sometimes Intermediates are required to fulfill certain conditions, but it would seem that this procedure cannot be successfully applied to adolescent years where independence and self-assertion are characteristically in evidence. In the generations just past we did insist upon a rather vivid and apparently vital

experience of conversion as a test of entrance into the Christian life; now this is no longer expected and in its place we find the requirements of studying (?) and accepting the church's creed and taking part in a service of reception which is more or less of a meaningful experience. A few churches also require a study of their history, organization and work.

In general, it would seem that the tests for promotion into the larger life of the church are now rather easy and lack significance to the average Senior. In addition, they are now too largely a matter of intellectual approach, just as they were in former days almost exclusively a matter of emotional arousement. There are lacking any definite requirements as to specific works which the Senior has wrought as evidence of his fitness to be received into a circle of larger privileges and responsibilities.

Thus it is that at the present time we are giving more serious attention to discovering better tests which shall actually measure growth in character. We may note the fact that the extrachurch character-building agencies, such as the Christian associations and the Scout organizations, have paid more attention to character-achievement tests than has the church. The method of charting of the former and the tests for the entrance upon the various classes of Scouthood are illustrative.

Recently a number of studies have been made of tests for character or some of its component elements. Notable among these is the work of the Character Education Inquiry.[1] These studies are most encouraging, and in time we may hope to have a much more accu-

[1]See references at close of chapter.

rate and scientific procedure for measuring this most intricate and baffling process which we call growth in character.

In the meantime, however, we believe it is possible to do much better than we have been doing in our church schools. Where some progress has been made in applying the project principle to the Christian educational process, we may devise a system of measurement which takes account of the Seniors' records, (a) in participating in enterprises of service, (b) in doing constructive and high-level thinking, (c) in revealing the Christian attitude in social and recreational life, and (d) in the several types of worship in which they engage. Such a fourfold method of measurement by leaders in touch with the Senior's activities might not be very accurate, but it would at least have the merit of causing the Senior to see that these things are important in living the Christian life.

Another approach to the problem of testing the Senior's achievement in the church school may also be made. The author wishes to propose the following general plan for adoption, experimentation and refinement in the average church school. The Senior's rating might be found by some reasonable combination of such types of tests as these:

1. *Tests for a knowledge of facts.* This would include such tests for information as we are now accustomed to give students in the church school. It would mean that we should carry up into the Senior department a plan for a systematic examination of their understanding of the facts expected to be acquired during the course.

2. *Tests for constructive thinking.* In these the aim would be to present to the Senior certain problem-situations in his individual and social life and ask him to suggest a Christian solution. He would be free to consult any source of help, including text and reference books, and to ask the advice of others. The situations might be in the form of uncompleted stories devised by the teacher and based upon incidents arising in the circles of the Senior's daily life, or found in newspapers or magazine articles. Another similar type of examination might be in the form of a prepared essay on some appropriate topic. This essay should be not merely a compilation of quotations from books, but should represent *thoughtful* application of Christian principles to the question in hand.

3. *Estimates given by the Senior's older leaders.* Those who come in closest contact with the Senior are competent to give a personal judgment as to his growth in those qualities and traits which are the marks of a Christian of his age. The teacher of the class, the pastor (in smaller churches), the public school teachers (unofficially), the Scoutmaster or other club leader, parents and older friends might well be asked to give him a rating on a 1 to 10 scale or by using the terms Excellent, Good, Fair, Poor, etc. This personal estimate rating should be made primarily on the all-round ability of the Senior to act as a Christian in the activities of the circle in which the older person comes in contact with him.

4. *The records of the church school,* including those of the Senior department and class. If we were to keep a more extensive record containing more facts

than those of attendance and offering, such as the accounts of what classes and departments did in their programs of service, study, play and worship, we should be able to know, for example, just what worthwhile service projects the individual had shared in and whether he did the tasks allotted to him in a manner worthy of a Christian. Some classes have kept such a narrative record in the form of a secretary's record, a scrapbook or log. The idea should be systematically developed and used in rating achievement.

In any tests devised and used, great care must be taken to prevent the system from turning the Senior's attention introspectively to himself. He should never view his character as an end in itself, but as a means. The young man who came to Jesus to find the way to achieve the abundant life was told that he would not find it by keeping his thoughts upon himself and upon the rules, but by investing his life in a worthy enterprise. Any tests, simple or elaborate, then, must measure the Senior in his relation to life's enterprises.

### Giving Recognition to Seniors

Granted that we have discovered and wish properly to recognize the Senior's achievement of a finer Christian character, what recognition shall be given? It would seem that our present practice falls quite short of being either educational or Christian and certainly does not succeed in holding the average Senior's interest in the church. We ask him to join the church and, if he does so, he apparently has no more rights, privileges and duties than he had before he joined. The ceremony at which he is taken in is quickly forgotten,

because it lacks the marks of a serious contract.

We must, therefore, pay more attention to giving adequate recognition to the Senior's achievement. Among a number of things which we must do as Senior leaders is to work to secure the following:

1. *A form of recognition* which takes account of the achievements of the Senior in terms of concrete and objective activities, as well as in terms of facts learned and of emotional earnestness. The church and its committees in discussing the Senior's candidacy for promotion should give large place to these activities.

2. *A mutual covenant* between the church and the Seniors. There should be a definite understanding on both sides of what each is to perform and of what each is to expect of the other. The Seniors must promise, in "statements of purpose" rather than in credal affirmations, to aspire to higher ideals and to seek to discover more of God's truth. The church must agree to grant very definite privileges in return. It is interesting to note that a beginning is being made in this direction by a few Senior groups who have prepared their own statement of purpose, upon the basis of which they have sought membership in the church. The mutual covenant thus entered upon should be in written form, duly signed by all concerned and copies given to each.

3. *The granting of real privileges.* About the only privilege a Senior joining the church receives today in the majority of our churches is that of having his name on the roll. If the younger members actually turn out *en masse* and exercise their right to vote, there is a great hue and cry. But there should be other very

definite privileges granted; such as the right to hold some of the offices, the right to govern the activities of their own department, the right to express their views individually and through their group at some important forum meetings of the congregation upon the problems of the day from the Christian viewpoint, the right to a voice in choosing a pastor,[1] the right to send delegates not only to gatherings of those of their own age but also to those representing the church as a whole, the right to make their contribution to the worship services intended for the whole church family, and many other privileges. It is not to be assumed that Seniors or those in the young people's department are to have unlimited privileges. Rather, a plan should be worked out whereby at graduation from each department of the church school, new and larger privileges are given.

4. *A fitting service of recognition.* The particular day of the ceremony ought to be carefully planned for. The graduating Seniors and those adult leaders and counselors who represent the church should plan together. The program should give large place to the Seniors' creativeness. We have said that their side of the covenant should represent what they have been thinking and what they promise to do. The other elements also, such as prayers, special music and ceremonies, should be their creation. The event should be public, before the whole church family. The entire

[1]In the case of those denominations whose form of government provides for the appointment of pastors, the application of the principle discussed in this paragraph would mean that the Senior be granted privileges proportionate with adults in voting for those who have appointing power.

program should be meaningful and impressive so that neither adults nor Seniors will forget it.

5. *A vivid sense of cooperative fellowship* between the whole church and the Seniors. There has been a tendency, because of the growing size of our churches, our crowded social life and our necessary emphasis upon gradation, to lose something of the family spirit in our church life. An adequate recognition of the Senior's achievement will be characterized by his entering upon a closer fellowship with the life of the church as a whole. This is to be brought about by a process of training which must always be viewed as complementary to the process of recognizing achievement by granting privileges.

### TRAINING IN COOPERATIVE FELLOWSHIP

True fellowship is a fellowship in obligations as well as in privileges. We are not only to give the Senior new rights but new duties. The church is organized for a task, that of bringing in the kingdom of God upon earth. If Seniors are to be fitted for participating more effectively in that task, it is therefore necessary that, as they show their fitness, they be given a larger share in the work.

The training school for this fellowship in work is the work itself. The nature of the activities which Seniors are to carry on has received attention in earlier chapters of the book. Here we must add the statement that these activities are to be viewed as portions of the larger life and work of the church as a whole. One might well say that the simplest definition of a program of Christian character training for Seniors is

that it consists in associating the Seniors with us as apprentice-learners in the great task of building the Kingdom. At first they may be given portions of that task less significant and requiring less insight, skill and responsibility. As they carry through these portions and thereby achieve a growth in those qualities which mark a Christian, we recognize the achievement and proceed to give them both larger privileges and heavier responsibilities.

Thus the work of the church and the educational task of the church are fused into a single process. The church and the church school become one working-learning organization in which all the members, old and young, are working and learning.

Says Weigle: "In a general but vital and fundamental sense the whole life of the Christian church is an educational enterprise, and its entire work is that of teaching. . . .

"The Church's teaching work, when religious education is thus conceived, is no simple task, no single specialized department among others in a complex program of activities. It is rather coextensive with the Church's life and fellowship. It is itself the whole complex program.

"So the Church's educational purpose cannot be accomplished by short cuts—by the study of the facts of Biblical history, by the memorization of texts, by a term of indoctrination in a pastor's class, or by other schemes for imparting religious information. All of these may be good in their place; but they are only parts, and cannot constitute the whole. Religious education means growth in Christian living through guided experience therein. It means the development of Christion attitudes, Christian purposes, Christian standards of conduct, Christian convictions, a Christian way of

life in each succeeding stage of the enlarging experience of childhood, youth, and maturity. The fulfilment of the Church's educational purpose requires nothing less than continuous fellowship in the whole of its life work."[1]

From all this we see that it is more appropriate to speak of the Seniors, not as members of a department of the church school, but as a group or department of the church.

Viewed from the practical standpoint, this training in cooperative fellowship is to have a four-fold division with a unity which makes the separate portions but phases of one program. This division of activities on the bases of service, study, recreation and worship is natural. It is not our purpose here to suggest those specific activities which are to be utilized as the materials of the training process, for we have already done so. But we do wish to point out how the cooperative nature of the fellowship training process may be emphasized in each case.

1. In the field of service there are many opportunities for enlisting Seniors in the work of the church as a whole instead of keeping their training materials far removed. In the missionary enterprise of the local church, let the Seniors take over items in which they may be particularly interested or for which they are peculiarly fitted. They may make posters, support students or student pastors, take part in the canvass for benevolent funds, create and produce missionary plays or pageants, and the like. In the church's program of ministry to the local community, Seniors can run nurs-

[1] WEIGLE, LUTHER A.—In *The Teaching Work of the Church* (a symposium), pp. 38, 42. Association Press.

eries, visit aged and sick folks, lead younger children in games, furnish music of various kinds through choirs and orchestras.

2. The church's program of thinking and study has a number of opportunities for the Seniors to share. They should be asked to assist in any survey made of the church's field of work and to make recommendations for action which they think their group could carry out. There should be frequent opportunities for them to share with the whole church their views on the subjects they have been discussing; as, for example, at an evening or midweek forum service. They should be represented at those meetings of church boards and committees when matters of policy and program are being considered. At times they might appear individually or severally before classes of adults to discuss problems of common interest, either because the adults honestly wished to learn the viewpoint of the Seniors, or because the Seniors conscientiously felt that they ought to express their ideas to their older friends.

3. Many a church would be revived if its members, old and young, could occasionally play together. The line of cleavage which has developed in many churches is often the result of differences in viewpoints on the question of recreation. The Seniors may share in the recreation program of the church by helping at all-church socials. They may decorate, wait on table or usher. They may furnish one or more numbers on the program. It would not be out of place for them to go before the church and tell the older members frankly their views on recreation; or they may do as

one Senior group did, invite in a seventy-nine-year-old person to speak at their meeting on the subject "The Recreation of Our Grandparents." The church members must learn to play together and the Seniors are well equipped to teach the older folks this lost art.

4. In the worship activities of the church, there are many opportunities for sharing. A family-worship service each Sunday or once a month for a twenty or twenty-five minute period would be a desirable feature of the worship life of the church, to bind together all the members, old and young, in their communion with the Father. The Seniors, and other age groups, from time to time might well contribute special features, as music, a prayer, a Scripture passage or sacred poem, or special element. In this way the democratic and cooperative nature of worship might be maintained, the Seniors feel a larger interest in it and learn better the art of true worship.

*Reports*

1. If you are not informed, discover what you can about the tests for achievement used by the Y. M. C. A. or Y. W. C. A., the Scouts or similar organizations and make a report stating (a) the nature of the tests, (b) their weaknesses from the church school standpoint and (c) the feature which they contain which should help in devising church-school tests for Seniors.
2. Using as a guide tests of the above nature and the suggestions of the author, make a plan for testing the achievement of Seniors in your church school. Show also how this plan could be gradually introduced; that is, not only what form of testing might be desirable and ideal,

but also what elements of it you would seek to have adopted and used first.

3. Make a plan for the adequate recognition of your Seniors' achievement of Christian character, taking account of the five points emphasized under this heading in the chapter. Include a tentative program for a service of recognition.
4. List the privileges which might be granted to the qualified Seniors in your church and suggest how you would go about it to secure these privileges for them.
5. What specific cooperative activities of service, study, play and worship might be made available for training your Seniors for a more effective participation in the life of your church?

*Questions*

1. Do you agree with the author that "the tests for promotion into the larger life of the church are now rather easy and lack significance to the average Senior"? Why?
2. Do you believe that Seniors are willing to be tested in the manner which has been suggested in the chapter? What are the reasons for your answer?
3. Is there a danger that wrong motives may be appealed to by the use of tests for Senior achievement? Why do you think so?
4. Have you ever seen a recognition service for Seniors which seemed to you to have values of the kind stressed in this chapter? If so, what gave it these values?
5. What would the acceptance of the democratic relations set forth as desirable in this chapter mean for the method of raising money for missions among Seniors, for the planning and conducting of Senior worship programs, for

the use of church property by Seniors, for the part played by Seniors in the choice of a pastor, etc., in your church?

6. What evidences are there that progress is being made in cooperative fellowship between Seniors and adults in our churches?

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## Chapter XII

# THE PRICE OF LEADERSHIP

THE student who has grasped the significance of the program and method outlined in the chapters of this book has come to see very clearly that the task of developing Christian character in Seniors is quite different from that of teaching lessons in the ordinary sense of the term. It is a larger and more fundamental task. He must also have come to see the fact that the greater progress we make in the method of character education as the years pass the more important becomes the place of the teacher. The history of education in general and religious education in particular shows that the art of teaching is a reality and that its development is leaving farther and farther behind those days when the only two qualifications required in a teacher were the ability to handle the rod and a knowledge of subject matter.

### The Leader of Seniors

The task of the Senior teacher briefly defined is that of taking the lead in securing for one's younger friends a real religious experience on the Christian level. This assumes that the teacher possesses (has been through) such a Christian experience himself. It does not assume, however, that one is to give his Seniors his own experience, but rather that he is so to bring things to pass that each one of them acquires just such an experience or series of experiences as will make him

or her the Christian member of society that God intended, with selfhood realized to the full and socially minded to the highest degree.

Such a task for a teacher is not a slight one. It requires leadership qualities which are varied and exacting. Viewed from the various angles we have stressed in this volume, the Senior teacher may be said to be "a director of activity, an elected leader in a social project, a democratic group member of more experience, a consulting expert, a pilot who steers the discussion, a coach who knows the rules of the game, a guide who knows the lay of the land, an older friend who offers friendly counsel, a representative of mature society with veto power."[1] From all of which we may venture the assertion that the leadership quality which our newer view of character education has called to the fore in our Senior teachers is that of Christian resourcefulness.

## PAYING THE PRICE

In view of these demands upon a teacher's leadership abilities, it is evident that our Senior leaders must be expected to pay a price for their privilege. It is to mean for them, as it has meant for all worthy Christian church-school teachers in past generations, more preparation in thought, in effort and in time. As we have suggested in Chapter IX, some of this extra preparation and responsibility will have to be taken by the church as a whole and some plan for associate teachers devised. But the leader himself must still

[1] From the author's *Teaching Adolescents in the Church School*, pp. 159, 160. Doran.

be the one who plans and directs the program for his group and in whose hands is the final responsibility. Above all, he must give the largest possible measure of *himself,* for fellowship is central in the Christian character development process. We might say, paraphrasing another's words, who gives himself with his teaching serves three, himself, his Senior disciple and the Master.

The leader of Seniors must believe in education. He must not think in terms of today only, but have his eye upon the future. He must be able to vision his Seniors as he hopes them to be in the years to come. He must forgo the pleasure of seeing a completely finished product now and with faith and patience must await the ultimate result. He must apply the laws of character formation, knowing that habits are formed by keeping everlastingly at it and that the experiences he provides repeatedly must be happy experiences if the young disciples are to become inwardly strong as well as outwardly conformable. He must be keen to see the beginning of a habit; must watch every experience; must allow no deviations from the path he has marked out. He must hold high ideals for his Seniors. The projects which make for thinking, for the release and development of the creative spirit, and for the positive, constructive attitude toward all life are to be his goal. In and through it all there must be a fine sense of Christian discrimination, a consciousness, confident and yet humble, that he is carrying on the highest educational program with which his Seniors can be brought in contact.

Every true Senior teacher must be growing in skill

and in ideals. This means self-improvement and training. By taking courses in training-classes and schools, by individual study, and by constant analysis and reconstruction of one's teaching program, there must come the ability to give better and better service. The writer's experience has been that there is no more open-minded and sympathetic group of teachers than those who deal with young people of Senior age. Their very responsibilities lead them, if they truly love their pupils, to bend every effort to keep alive and to discover the very best means of doing more efficient work.

### The Senior Leader's Reward

In view of the Senior's abounding physical activity, alertness of mental life and almost limitless idealism, his leader finds him exceedingly responsive. To be sure he is often shy and apparently indifferent, but in spite of all that, he does respond in life if not in word; and this is the test and the reward. In after years there will come the more formal acknowledgment of the sacrifices made and the hopes ventured. The author's experience as a boy is typical of all those who in their Senior years had the privilege of fellowship with the kind of teacher we have tried to picture in these pages. Her Sunday "lessons" are long since forgotten; but the spirit of friendly counsel, expressed in countless ways, was the dynamic influence which made a group of Senior boys aspire to live their best. Her interest in our games, our girl friends, our high-school subjects, our personal problems and our life-work ambitions made it possible for her to lead us as she did and to teach lessons not found in books.

## Testing Ourselves

Before completing a course such as this, it is but right that we should test ourselves to discover whether we are able to lead Seniors more effectively than in the past. Granted that we are willing to pay the price in putting forth more effort, in believing more implicitly in the power of education and in continual self-improvement, we should be willing to examine ourselves as to the method, materials and techniques we propose to use henceforth in our work with Seniors. The final test, of course, is whether we practise these things. But for the sake of reviewing, reorganizing and enriching our present plans and purposes, we should apply such tests as those which follow:

I

1. What would you consider the essential elements in an adequate Christian education program for Seniors?

2. Discuss the implications of the following statement for a Senior education program: "There is nothing in the nature of ideas *about* morality, of information *about* honesty or purity or kindliness which automatically transmutes such ideas into good character or good conduct."

3. How would you relate and use various types of experience (that of the past, the present and the future, or experimental) in teaching Seniors? Give illustrations.

4. What types of projects does the author suggest for building a Senior program? How are these related to one another?

5. What is the difference between a service proj-

ect as defined by the author and service as an "expressional" activity?

6. Why do service activities appeal to Seniors?

7. Briefly describe three service projects you have known Seniors to undertake, and suggest the religious experience values which came from each.

8. What cautions should a Senior teacher observe when using experiences of service as elements of a religious education program?

9. Explain how thinking may be made a truly Christian religious experience.

10. Do Seniors like to study? Illustrate.

11. How does the author suggest that study may be vitally related to other elements in the Senior program?

12. What study experiences do you think your Seniors need most? How could they be interested in undertaking these?

13. Why is recreation for Seniors just as important for their Christian development as activities of service, study, and worship?

14. Discuss the two general types of recreation activities suggested by the author as to purpose, method and relative value.

15. How would you go about it to get Seniors to make their recreation a purposeful Christian activity?

16. What points should a Senior teacher bear in mind in counseling his young friends in their activities of recreation?

17. What is the purpose of worship? In what ways is it like play? What relation has it to other elements in the Senior educational program?

18. What reasons does the author give for stressing worship activities with Seniors?

19. What forms may the worship experiences of Seniors take? Which do you believe most effective? Why?

20. What rules would you give to keep the worship of Seniors on a high level?

21. What tests would you set up as measurements of an ideal curriculum for Seniors?

22. Distinguish between problem courses, past racial experience courses, surveys and experiments as courses and organization-of-thinking courses.

23. Describe some of the newer type Senior courses.

24. What is the situation with reference to the several series of graded courses now available.

25. Give suggestions for making better use of the various courses now available.

26. What is meant by the statement: "Methods and materials, or curriculum, are hard to separate because they are so closely interwoven, being two aspects of a single process"? What effect has our newer method of education had on this relationship as compared with former views?

27. Discuss and illustrate the difference, if you see any, between discovering a Senior's needs and discovering his interests.

28. In what ways can a study of psychology help a Senior teacher to know his pupils? In what ways has it limitations?

29. Briefly describe a number of practical ways, such as those given by the author, in which a Senior teacher can learn to know his Seniors better.

30. What is the difference between analyzing the symptoms of youth's behavior and analyzing the causes? Illustrate.

31. How would you define a lesson?

32. What is the difference between teaching a lesson and teaching Seniors? Explain fully and show the implications of any differences you may suggest.

33. What are the steps a teacher should take in planning and carrying out a lesson-experience?

34. What general directions can you give for the most effective teaching of the text material now used in most Senior classes?

35. What is meant by "shared experiences" as used in this book? Explain fully.

36. How did Jesus share experiences with his disciples?

37. Show how a leader of Seniors may share experiences with his pupils, giving specific illustrations of how this would apply in the case of your own Seniors.

38. What does the author mean by the term "associate teacher"? How would his suggestions in this respect affect the teaching program of a church?

39. What techniques or skills would a Senior teacher be most likely to use in the outside-of-class experiences of his pupils?

40. What is the relation of intra-class to extra-class experiences as explained by the author?

41. Describe Jesus as "The Great Interpreter."

42. What is the relation of past experience to the interpretation of a Senior's present problems? How can a teacher make most effective use of this?

43. What has the planning of future experiences to

do with the educational process for Seniors? Illustrate.

44. What makes one a "good interpreter" for Seniors?

45. What suggestions does the author give for testing the Seniors' achievement in the church school? What do you think of these proposals?

46. What real privileges might be granted to Seniors who were worthy of recognition?

47. What suggestions can you give for a fitting service of recognition in the case of the promotion of Seniors?

48. Name a number of service tasks and responsibilities which would be appropriate to give those graduating from the Senior department of the church school.

49. How could Seniors share in a "family worship service" of the whole church? Would this be practicable in your church? Why?

50. What is the price which one must pay to become an effective leader of Seniors? Are you willing to pay this price?

II

Fill in the blanks with such words or phrases as will make the statement true to the principles set forth in the book.

1. "The coming curriculum of religious education, therefore, is to be based upon _____ religious experiences, not experiences of _____ solely, nor of _____ solely, but those in which _____ and _____ are appealed

to and, in addition, new ways of _____ are brought about."

2. "A Christian education project may be defined as a unitary experience extending over a varied length of time and involving in most cases a number of _____ _____, (a) which the learner enters upon with _____ _____ and with a distinctly _____ motive; (b) which enlist as far as practicable the activity of his entire being, _____, _____ and _____; (c) in which he makes a distinct, _____ contribution to the Christian world order; (d) the value of which is increased by _____ with others, and which results in the learner's acquiring some clear and definite _____ as to the meaning of the Christian life; (2) a genuine _____ of fellowship with, appreciation for, and loyalty to _____, and (3) at least the beginnings of definite _____ of Christian life and service."

3. "We must not allow or encourage our Seniors to engage in an enterprise of helpfulness just because it enlists their _____ powers, but so guide and enrich each service project that it works the great miracle of transforming the growing life of these young persons, stirring into flame their _____ _____, bringing to them new _____ and fresh _____ of the abounding life, and implanting in their physical natures _____ of Christian _____."

4. "We shall have types of study activities in the form of _____ similar to those now used, but entered upon with definite purpose, because their need

has been discovered in some earlier experience of study or other type. A large number of study experiences will be of the _____ _____ character where the purpose of the Senior is not to obtain a definite body of organized _____, but to come to a Christian solution of some troubling personal or social _____. There will also be intellectual activities of a _____ nature in which Seniors undertake to memorize sacred literature, to rehearse plays or pageants or to practice ritualistic ceremonies in order to present their ideas more effectively to others."

5. "One does not learn fair play in the _____ _____ or _____, but on the _____. One does not learn to appreciate the beautiful by hearing the _____ _____ the subject, but in the climb _____ _____ _____ or in the ride _____ _____ _____."

6. "In truly effectual worship the _____ emphasis should be primary. Of course there should be a reasonable balance of the _____ and the previous or prospective _____ _____ elements, but they should not be so prominent as to destroy the purpose of a worship project which is to produce an _____-_____ of renewed life and ideals, the _____ discovered in the _____ Companionship."

7. "The Senior curriculum should provide for religious experiences involving _____, _____ and _____; should give the Senior increasing _____ for the execution of the activities carried on; should be in the nature of a joyous adventure

of _____ _____ for oneself as over against a process of _____ by others; should at one and the same time stress the _____ aspect of religion and be intensely _____; should 'outrun the conventional' program of _____ _____ or other _____ _____."

8. "The Senior curriculum is not to be viewed as a series of courses _____ for all types of _____ and the _____ for year after year, but rather in the nature of certain great experiences . . . . . which are to be brought about by _____ and ever _____ materials."

9. "The best that overhead agencies can do is to try to keep up with the movement of youthful _____ _____ and _____, to try to think a bit ahead of what youth is _____ and _____, to conceive of a curriculum as always in the process of _____ _____, to realize that anything that may be offered from 'above' is only by way of _____ and _____, to advocate that local leaders should always avail themselves of _____ _____ printed by any denomination or private agency, and to urge that insofar as it is possible the pastor and teacher and adult counselor in the local field should build his own _____ and _____."

10. "A real lesson is an event or _____ which works a change in the _____ of our Senior pupils. It is so forceful that it reaches every _____ of their _____ and is not merely an unrelated and unapplied bit of _____. It actually affects their _____ and their _____ of _____. It cannot be confined to a _____, although _____

of the group may be found convenient in developing a lesson."

11. "A teacher of Seniors must have, first, some definite _____ of what he seeks to accomplish within a definite period of time; second, some fairly definite _____ _____ _____ by which he hopes this _____ can be fulfilled; third, he must realize and accept the _____ of making adequate _____ for the execution of his _____."

12. "It was such experiences as these in which the Master and the disciples shared which were the _____ of his school. His _____ was a series of cooperative Master-disciple experiences of _____, of _____, of _____ and of _____. It was not a _____-_____ procedure, nor a _____ procedure, nor a _____ procedure. It was _____; the experiences which each day brought forth gave Jesus the _____ for his teaching and the _____ of carrying it on."

13. "The class period may be viewed as a _____, where the extraclass experiences are _____, _____, _____, _____, and _____, and plans are made for their _____. It is not enough simply to have experiences. One must _____ upon their meaning; one must get _____ from them; one must fix them in his _____ by the use of various _____ and _____, so that they become _____ for future conduct."

14. "The Senior's rating might be found by some reasonable combination of such types of tests as these: (1) tests for a knowledge of _____; (2) tests for _____ thinking; (3) _____ given by the

Senior's older leaders; and (4) the _____ of the church school."

15. "One might well say that the simplest definition of a program of Christian character training for Seniors is that it consists in associating the Seniors with us as _____ _____ in the great task of _____ _____ _____. At first they may be given portions of that task less _____ and requiring less _____, _____ and _____. As they carry through these portions and thereby achieve a growth in those qualities which mark a Christian, we recognize their _____ and proceed to give them both larger _____ and heavier _____."

## III

1. Make a skeleton plan for a course or program of a project-experience nature for your Seniors which contains activities of service, study, worship and possibly play. In the plan suggest how an interest in the project may be aroused, what appropriate subactivities may be carried on, how the group may be organized to undertake them, how the best Christian education values may be conserved, how some of the more important subprojects may be planned and what source material should be made available. The program should be based upon some religious need of your Seniors and may be planned to cover what you deem is a suitable period of time.

2. Make a plan for a service project for your Seniors which shall be related as naturally as possible to the other activities and interests of the group and shall extend over a reasonable period of time.

3. Make a similar plan for a study project.

4. Devise a plan for a single Senior worship program which connects worship with their service, play or study activities.

5. (a) Make a general outline of a year's program of recreation activities for your Seniors which is based on their particular needs and interests and which you hope will result in definite outcomes in character development.

(b) In the case of some particular recreational event in the year's schedule make a suggested plan for its execution, going into reasonable detail.

IV

Observe the activities of a Senior group in some church school other than your own and learn all you can about the Christian education program which they are carrying through, noting service and recreational activities as well as the more easily observable class sessions and worship services. Write a critical yet constructive report of your observation, using as a standard the principles set forth in this text, but taking a sympathetic attitude toward those who are working under handicaps and are seeking to do their best. Describe what you see and learn about in other ways, analyze the program to point out its desirable and undesirable features and offer suggestions for its improvement.

V

Make a plan for a lesson (covering one or more class periods and, if possible, extraclass activities) such as you think appropriate to your Senior group. Then

try out this plan and, after its execution, write a careful report including the original plan, the way it worked out, and your criticisms of the work which you did, showing wherein your succeeded and why, wherein you failed and why, and the "lessons" for your future teaching which the experience revealed.

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